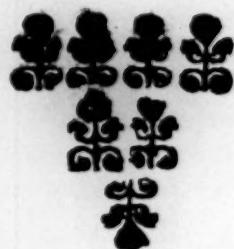


DV VERGERS  
HVMBLE REFLECTIONS  
VPON SOME PASSA-  
ges of the right Honorable  
the Lady Marchionesse  
of Nevvcastles  
OLIO.

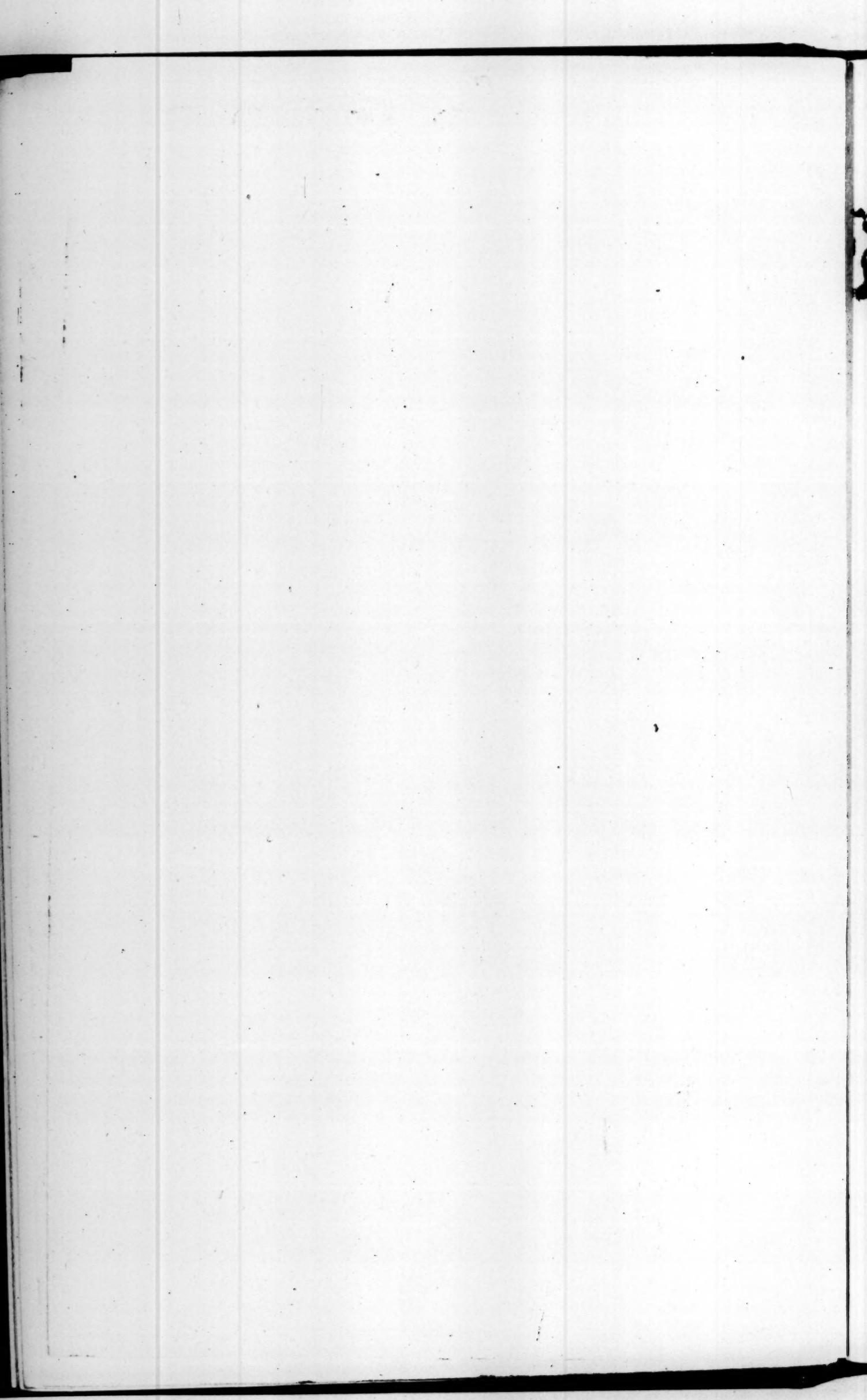
OR

*AN APP EALE FROM  
her mes-informed, to her ovne  
better informed iudgement.*



PRINTED AT LONDON.

M. DC. LVII.





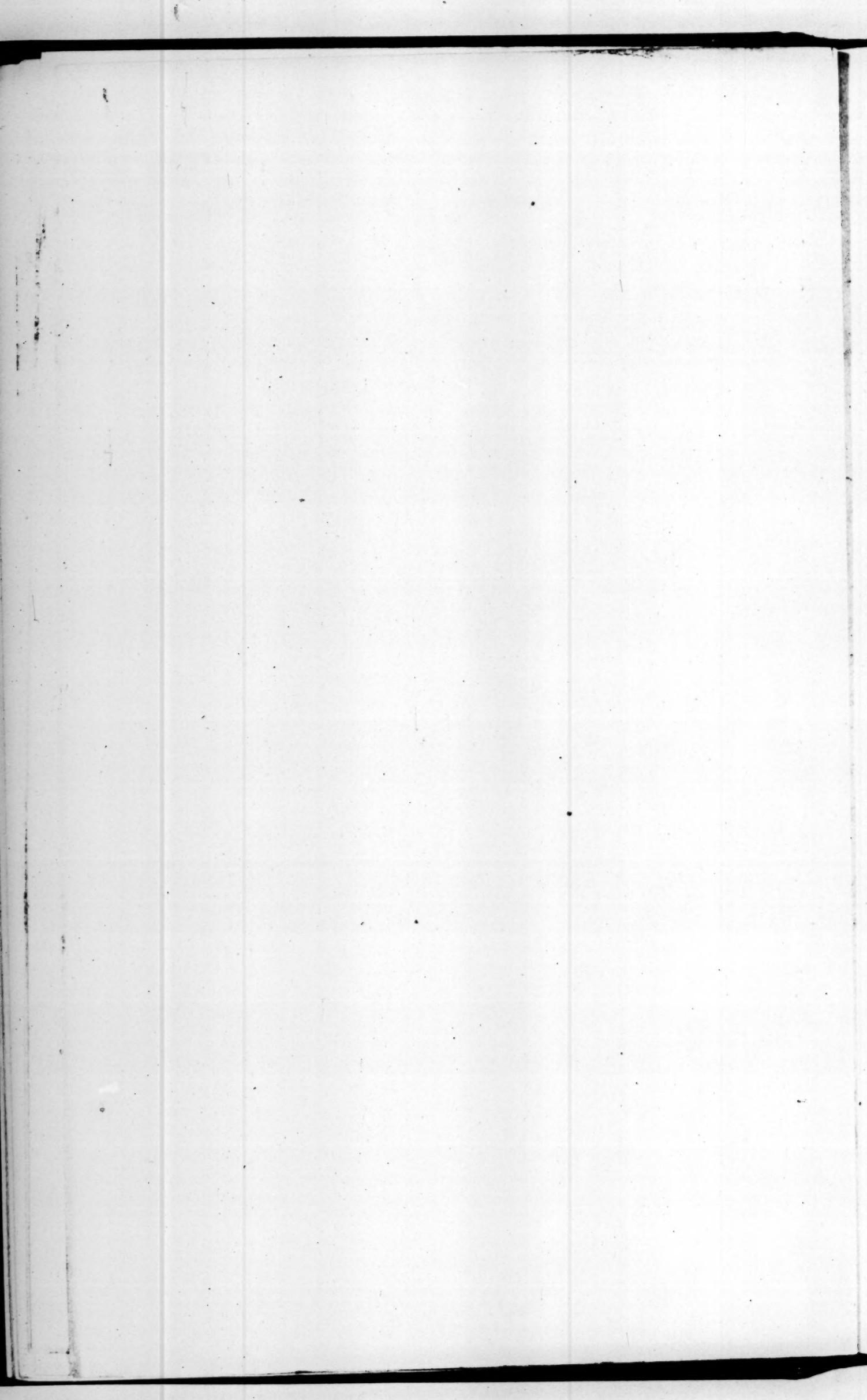
THE EPISTLE  
TO THE  
RIGHT HONORABLE  
THE MARCHIONESSE  
OF NEVVCASTLE.



Your delicious and ex-  
quisite OLIO which you  
haue generously exposed to regale , and  
feast a whole world of people, by the  
fauour of a noble friend , happend in-  
to my way , who am not accustomed to  
fee de of such dainties , so delicately dres-  
sed , seasoned , sett out with all that see-  
mes rich in nature , especially where ~~a~~  
hand so noble , so illustriously skillfull ,

had daigned to be the cooke. And how euer  
my ordinarie poore fare vses not to pas-  
se some one single dishe, yet where I ob-  
serued a kind of unbounded magnifi-  
cence, and bountie, had bene at the char-  
ges to make a common banquet for all, I  
could not conceiue my selfe excluded,  
how euer homely. **M A D A M E**, I  
must ingenuously confess that at the  
first onsett, my sharpe appetite greedily  
tooke downe those unaccustomed cates,  
and that with much satisfaction, and  
delight (eying in it the honour of our  
nation, and sexe, wherin we haue had  
but few arguments of such abilitie) till  
I had past a great part of that which  
first offered it selfe. But wen I came so  
farre into your OLIO, that Monasti-  
call life discouerd it selfe, I must not  
lye to you, I mett with mortels so wal-  
lowish and unsound, that I may not say,  
wholly corrupted, that my stomacke be-  
gan to ryse, and loathe, what formerly

it so much liked. And albeit euен those  
partes too relished, in some degree, the  
delightes of your skilfull hand, yet I  
could not but suspect, what I found true,  
that you had mett with fraudulent  
Caterers, ( in whom you were but too  
confident ) who abused your credulitie,  
and goodnes, and spoyled your feaste,  
by stealing t' eir stale, and corrupt in-  
gredientes upon your Honour, to the  
dishonour of what was otherwise excel-  
lent. **MADAME**, I will make it my  
busines, with your Honours leaue, to  
make them, and their stiffe appeare to  
your Lasp. And all the world, such as  
indeede it is, stale, unsound, corrupted.  
And this, to pay a dutie to truth, with  
all the submission, and respect to your  
Honour imaginable.



## A MONASTICAL LIFE.

THE O L I O. Pag. 28.

1. **S**ome dispraise a Monastical life 2. and say they are the droanes in a Commonwealth ; to suck out that honey they neuer took pains to gather, 3. and that they are an idle, lazie, and vnproufitable people , for say they, 4. they go not towars to aduenture their liues , or hazard thoir liues, but liue free, and secure not troubled with the noise of the battles, onely listen to hear the successe, wherein they may giue their opinions, and censures, then that they neuer cultiuate , or manure the lands for increase , but eat of the plenty, pretending beggery , but ingrosse all the wealth; 5. and for the women , there are as many kept barren as would populate whole nations.

But they in their owne defence , say, that they cast off all pleasures of the wörld , lye cold, and hard, eat sparingly, watch and pray, and not onely to pray for dhemselues , or for the dead; but for those that are incumbred in wordly cares ; besides say they , it is profitable to the Common-wealth , for men that haue small estates , and many children, not being able to maintain them according to their qualities , and degrees , may run into many e-  
rours ; for want of means , which may disturb.

not only families, but whole states, where a Monastical life, a small portion, and a little will serue the turn, onely to keep soul and body together, in which their liues are peaceable, and ful of deuotion; but the Laytie answers, that the third part of the wealth of Christendom goeth to the maintenance of the Church, only in consideration of younger children, that will be content, and some are forced in; yet after that rate there will be little for the eldest, which remaine without, nor will be, if they go on to lay such burthens upon mens consciences, and such sums upon those burthens to buy them out; neither is there any sort of men more busie in disturbing the Common-wealth; for those that haue not actiuē imployement, either in the ordinary affaires of the world, or extraordinary affaires in the Common-wealth, their thoughts corrupt being not exercised in action, they grow factious, which causeth distractions; for there is more war amongst the Christians about their opinions then upon any cause else. This saith the one side, 6. but their enemies say that they are not only the couetous, but the greatest cheaters in the world, and all vnder the name, for Gods sake; for say they, 7. they bring in ceremony for gaines, in that 8. they set all the mercies

of God to sale , for what sins cannot be bought  
for money; as adulterery incest, murther, blas-  
phemy , and sins past , and present; 9. as for  
whores they permit them to liue loosely with-  
out punishment , and allot therein streets and  
houses , to increase their sins , in which 10.  
they do authorise sin for a sum , for they pay  
tribute to the Cburch , and not onely sins past  
and present , but to come : 11. as witnessse the  
yeares of jubile ; besides the head takes vpon  
them , the power of damnation , and salva-  
tion , as witnessse the excommunications , and  
if not out , and in of hell ; yet out and in of  
Purgatory , vwhich Purgatory is a great re-  
venue to them ; yet they haue a countenance  
for their coueteousnesse , which is 12. that the  
offendant must haue a true contrition , or their  
sum of money vwill do them no good , no more  
then vwill a true contrition vwithout the sum ;  
13. but surely Monasticall liues , are very pro-  
fitable to the Common - vwealth , vwhatsoeuer  
it bee for the soul , for it keeps peace and makes  
plenty , and begets , a habit of sobriety vwhich  
giues a good example , and many times dranies  
their ovn mindes , though naturally other-  
wise disposed , to follow the outward carriage ,  
for the custome of the one , may alter the na-  
ture of the other , and in that they keep peace ,

is, because they live single lives, not for the  
quarels of marriage, but in not oppressing the  
Kingdom in ouer-populating it; for those king-  
doms that are very full of people, grovv mu-  
tinous, and run into ciuil vvars, vvhcre  
many states are forced to war vpon their neig-  
bours; for no other end but to discharge the  
stomack of the Common-wealthe; for feare it  
should breed incurable diseases. Besides, a  
Common-wealthe may be ouerlockt, like grounds  
which causeth great dearth and plagues, in a  
Common-wealthe, so that those states which  
haue more traffic then men, are rich, where  
those that haue more men, then trade, are  
poors; and Ciuil vvars proceed not so much out  
of plenty, as out of proud poverity: the next  
cause for plenty, they are of a spare diet, and  
most of what they eat or should eat, by their  
order, is Fish, Roots, and the like; but if they  
do get a good bit, one may say, much good may  
it do them, for they get it by stealth, and eat it  
in fear, at least not openly to auoid scandal;  
but if they do not spare in the matter of meat,  
yet they spare in the manner, which cuts off  
all prodigal superfluities of the feasting, or  
open house-keeping, wherein is spoiled more  
then eaten, neither doth it relieue the hungry,  
by the Almes-basket; so much as it ouer-

gorges the full : and Ceremonies keeps the Church in order , and giue it magnificency : besides it is beneficial to the State , for it Amuseth the Common people and busies their mindes , and it is , as it were a recreation and pastime to them , as Saints dayes and the like ; nay they take pleasure , and make a recreation to haue fasting dayes , so as they haue much to think on , and employ their time in , as fasting-dayes , Processions of Saints , Confessions , Penance , Absolutions , and the like , as Masse and Musick , and shewes , as at Christmas , Easter , our Lady day , and on many dayes of the yeere , and these not affording one and the same , but varieties in all ; besides , euery Saint hauing power to grant severall requests ; it wil take vp some time to know what to ask of them , and all these one would think , were sufficient , to keep out murmur and discontent , which is got by idlenesse , which is the cause of rebellion . Thus the Church busies the people , and keeps their minds in peace , so that these Monastical men , which are the Church , is the nurse to quiet the people , or the Masters to set them on , wherein they neuer do , vnlesse it be in the deffence of Christian Religion , in which all good men ought to follow ; and surely it is beneficial to the Common-wealthe , whatsoeuer

it be for the soul , and for their souls , 14. al-  
though rationally one would think that God  
should not take delight in shauen heads ; or  
bare and dirty feet , or cold backs , or hungry  
stomacks , in any outward habit , but in an  
humble heart and low desires , a thankfull  
minde , for what they haue sorrowfull sighs ,  
and repenting tears , fears of offending , ad-  
miration of wisedom , and pure loue of his good-  
nesse , and mercy , thanks for his fauours , and  
grace , obedience , charity , and honest wordly  
industry , and to take as much pleasure , as  
honest and vertuous moderation will permit ;  
15. for we might thinke that God did not in-  
tend man more misery , or lesse of this world  
then beasts ; but alas , all mankind is apt to  
run into extreames which beasts are not , ei-  
ther to bar themselues quite of the lawfull vse  
of the world , or to run riot , which of the two ,  
the last is to be shunned , and auoided , where-  
in this kind of life is most secure , neither must  
we follow our reason in Religion , but Faith ,  
which is the guide of our conscience .

The places refleeted vpon are 15. marked by  
so many figures : and are to be found as fol-  
lowes .

Reflection.1.pag.7. R.1.p.75. R.3.p.77. R.4.p.78. R.5.p.80.  
R.6.p.89. R.7 p.94. R.8.p.104. R.9.p.111. R.10.p.113. R.11,  
p.119. R.12.p.131. R.13. p.145. R.14.p.147. R.15.p.151.



THE  
FIRST REFLECTION  
O F  
MONASTICALL LIFE.



OME [begins your Honour] disprayse a Monasticall life. PAGE  
of our  
OLIO.  
And this, Madame, is one of  
the stale dishes they haue ob-  
truded into your daintie Olio. Stale, I  
may well say, for it was serued vp 12. or  
13. hundred yeares agoe, to S. Hierosme;  
S. Basile, S. John Chrysostome, and Sainte  
Augustine: who, when it was euен fresh,  
and new, reiected it with horrour, as we  
shall afterwards see. The same hath bene  
serued in againe by Wiclife &c. and others  
of his followers. And Luther too, who is  
better knownen to the world by his sacri-  
legious loue to Monasticall liuers, then

Menaesticall life , serued it vp againe in his cupps to the loose appetites of this last age. And certaynly Madame this *cibus bis terque coctus* which is loathsome to all appetites , had euен in that name [ had it bene reflected vpon ] bene secluded from your rare Olio , whiche , I dare well say , aymed at nothing but what was fresh , and new , [ if not in matter , and substance , at least in the dresse ] beseeeming so noble a person.

Madame had you but looked backe , this chaste , and graue matrone , would haue discouered her selfe vnto you with such a religious countenance of venerable antiquitie ; guarded with such troupes of ancient Fathers encomions , loaden with such ripe fruities of sanctitie , and learning : so fenced on euery side by common sense , and reason , that you would neuer haue permitted your noble , and harmelesse hand , haue bene made an instrument to haue throwen others corruptions vpon her .

## THE II. REFLECTION.

*Of the antiquitie of Monastical  
life in generall.*

### THE I. PARAGRAPHE.

MADAME the skilfull pensils of best tyines represent her to your view, no lesse ancient then the new borne sonne of the old of yeares to say nothing of a higher or gine she is made by some to draw from the Prophete Elias, Eliseus, the Nazareans, and others of the Prophetes, ho were separated from the vulgar, liued without viues, without wi-  
ne, with shauen heades, and that by vow too [ for a space at least ] which I therather aduance, becaus I know what rates, such noble soules as yours, putt vpon antiquitie of bloud, though farre from being of so long a standing; and indeede deseruedly, that being a thing that be-speakes I know not what kind of venera-  
tion, and respect; and fayles not to find it in all well borne harts. Nor is it any won-  
der that that is giuen to the antiquitie of bloud, which is not denied to the anti-

quitie of brasse , or marble , framed into the shapes of men onely by some ancient and skilfull hand ; which we see passes with more approbation among men , then all that after ages , which may seeme to betymes declining estate , are able to produce .

## THE II. PARAGRAPH.

**T**HIS religious Lady [ Monastical life ] may say with truth , of her profession , what the great S. Paule some tymes said of the Apostle shippe he exercised ; to wit that he had it *Not of men , neither by man , but by Iesus Christ* : for from that sourse of liuing water it was indeede , that this heauenly profession originally flowed , and conueyed it selfe through the vaynes of all the following generations , euuen till this day . It was I say by Iesus Christ , the Sonne of the Liuing God , that the world was first taught this holy profession ; who being asked by the good young man , saying : *Good Master , what good shall I doe that I may haue life eueralasting ?* he answered : *if thou wilt enter into life , keepe the Commandements :* who answer-

*Mat-  
thew  
19. 19.*

ring that all those he had kept from his youth: Iesus said vnto him: *If thou wilt be perfect, go sell the thinges that thou hast, and giue to the poore, and thou shal thauē treasure in heanen, and come follow me.* Behold one thinge is here commanded; another counselled. *If thou wilt enter into life euerlasting, keepe the Commandements.* And it is an absolute commande to all men. But *if thou wilt be perfect, or obserue the same commandements more perfectly, and more securely:* if thou wilt not onely haue life, but haue it more abundantly, *goe, and sell all that thou hast &c.* And it is a free counsell. That, is commanded vnder paine of eternall damnation: this, counselled vnder hope of an hundredfold in this life, and life euerlasting in the next, That is extended by way of commāde to all, this is proposed, and counselled to such generous soules, as by Gods gra-  
ce, and their own free cooperation, vnder, and in vertue of the same grace, render themselues capable of it: which yet certainly would neuer haue bene counselled by wisdome it selfe, had it neuer bene to be followed by man: nor  
would Truth it selfe haue said: there are

some that geld themselves for the kingdome of heauen, if neuer any such were to haue beene. Or he that can take it, let him take it, if none could euer take, none vndertake it, as no one capable of it, in fine, if it were impossible, as diuers sectaries would perswade vs.

### THE III. PARAGRAPH.

**I**T is not then, Madame, as you see, a will worshippe, or a humaine inuention taken vp vpon fancie, [ to which noe great credit were due ] but a dictamen of the holy Ghost, a counsell of heauenly wisdome, deliuered from the mouth of truth it selfe. And was that seede of heauen to meeete with noe good earth, within all the lardge extent of Christes possessions? Was this word of God fruitlessly to fall to the ground, & to passe ouer, without any effect, of which it is said: *heauen, and earth shall passe, but my word shall not passe?* So would it appeare indeede by those bablers, who as they hate our Catholike Mother, so they blaspheame her pious practises: none of them giuing obedience to the words of her Spouse:

none leauing all to follow Christ in po-  
vertie: none pretending a virginall state  
of life: none euен endeouuring to proue  
cunukes for the kingdome of Heauen:  
none pressinge to emulate these better  
giftes: none among them disputing vs  
these titles of pietie, but willingly leau-  
ing them, branded with as much infamie  
as malice can inuent, to the children  
of the Catholike Virgine Mother alone,  
confirming that ancient truth, that *none  
but a Virgine Mother, is the Mother of Virgi-  
nes.* None but the Catholike Church euer  
ayming at a virginall state. As though  
our Sauiour had dropped downe an vn-  
profitable counsell which could neuer be  
performed by any. And thence S. Atha-  
nasius, who liued in the fourth Age, puttis  
this practise of a virginall life for a proofe  
of the truth of our religion, when speak-  
ing of virginitie, he saith: *this is a great  
argument that true religion is with vs.* In  
his Apologie to Constantius.

## THE IV. PARAGRAPHE.

**B**UT farre be it from Christian harts,  
to thinke that the words of wisdome

mett with none but deafe eares, or that his sacred counsells found noe heroicall hartes in earth who were readie to imbrace them. Noe noe , we may heare S. Peter presently giue the lye to such vnworthy thoughtes *Behold* , saith he , *we* , [ he speakes for all the Apostles ] *haue left all, and followed thee*. *We* , *who? we* Apostles *haue left all*. Who saith all excludes nothing . *we haue left all*. All we possesse, all our hopes of possessing. *All*; yes all, I say, their poore fortunes, such as they were, their aymes, inclinations, wayes, their wills, yea their wiues. as saith S. Hierome.

And that too vnder vowe , as they had learnt by our B. Ladyes leading practise S. Augustine confirmes it of them both.

L. 17. Of our Blessed Lady : speaking of that passage of S. Luke : *Because i know not man of the Citeie of God.* which certainly , saith he , she had not said, *had she not formerly vowed to remayne a Virgin*. And of the Apostles ; saying : *for those mightie ones had said*; behold we haue left all , and followed thee , *this vowe had those Mighties vowed*: but whence had they this vowe but from him who giueth vowes vnto those that vowe : for none can vow any settled

c. 4.

thinge to God , but he must haue it from God. And by their holy example all the young Christian Church at Hierusalem which was yet as it were in her cradle, conspired into one great congregation , to witt the multitude of Belecuers had but one hart , and one soule , neither did any say that ought was his owne of those thinges which he possessed , but all thinges were common vnto them , &c. neither was there any needie amongst them. Whence S. Augustine inferres , saying : therfor they [ to witt the Apostles &c. ] first heard that of the Psalmist , Loe how good and pleasant a thing it is for brothers to liue together. They were the first indeede , but they were not alone. For this loue , and brotherly vniōn descended not onely downe vpon them : but that exultation of Charitie , and vow to God , came downe to posteritie &c. Yes these younge vine-branches which newly sprouted out of the true vine whose wine begetteth Virgines , fruitfully branched and spredd themselues out all the world ouer , beginning first at Hierusalem , thence to Alexandria in Egipte , where those fuitfull Deseretes were turned into Paradises , and were peopled with humane Angells ,

or Angelicall men: thence into greece  
witnesse S.Denys of Areopage, who ma-  
kes the description of them as you shall  
heare in the next reflextion: finally all the  
habitable world ouer, as Phylo one of the  
most learned of the Iewes,tearming them  
*Therapeutarum genus, worshipers or Physi-  
tions of soules.* And this is so well, and  
solidly auerred by ancient Authours, that  
there lyes no way open to any specious  
contradiction.

In the first place let the said Philo be  
heard, who speaking of those worshippers  
or Physitians of soules, saith: this kind of  
people is spredd all the world ouer (to wit  
Greece and euен barbarous nations too  
were to pertake in this perfect Good) but  
the greatest multitudes of them are in  
Egipt, especially about Alexandria; as  
may be further seene by what S. Hiero-  
me relates out of the same Authour.

Addē to him S. Hierome, who speaking of  
S. Marke, saith, Marke went into Alexan-  
dria, taking with him the Gospell which he him-  
selfe had written, and established a Church  
there with so much doctrine and continencie of  
life, that he eneū compelled all Christ's followers  
to imitate his example &c. And then speak-  
ing

ing of Iphilo the Iere, he adds: I therfore place Iphilo the Jew nativie of Alexandria among the Ecclesiasticall writers, because he writing a booke of the first Church established by Marke the Euangelist at Alexandria, speakes in the commendations of our men, not mentioning those that were there onely, but euen many other places also, tearming their habitations Monasteries: whence it appeares that their Church who first beleeneed in Christ, was such as Monkes now endeuour, and desire to be: so as that none hath any thinge of his owne proper: none among them is riche, none poore, their patrimonies are diuided among the poore, their imployment is praying, and singing Psalmes, learning and continence, such as Luke represents the first Beleeuers at Hierusalem.

The same is frequently asserted by other holy Fathers, as S. Basile, speaking of Monkes, <sup>4. c. of</sup> <sup>his Mo-</sup> these, saith he, rem yne the true and perfect <sup>institu-</sup> <sup>tion.</sup> followers of the Institutions, of our Redeemour, and of his life when he was conuersant amongst vs: for as he haueing called his Apostle together into one societie made all thinges, and euen himselfe common among them: so these also ( who at this day rightly obserue the prescripts of his life ) obeying their Prelate, imitate the Apostles, and our Sauours manner of liuing.

*b TAB<sup>II</sup>* *Hom.* *upon the Ac-* *b S. Chrysostome, Monkes liue after the sa-*  
*manner that all the Christians of the Fri-*  
*mitiae Church liued at Hierusalem. And agai-*  
*ne in the 3. booke he writing against those that*  
*dispraysed Monkes, affirmes that the Monkes*  
*in his dayes performed the same thinges which*  
*the Apostles had performed.*

*In the life of S. Aug.* *Posidonius affirmes in plane tearmes that*  
*S. Augustine begun to liue according to that*  
*Rule, and forme which the Apostles themsel-*  
*ues had instituted.*

Madame did I not feare to proue too-  
*sponde in his Epitome of Baro-* teadious to your Ladyshipe, I could,  
*nus.* with a wett finger, bring euен multitudes  
*Gualterius in the french abridgement of Baronius, as* of like testimonies, which are to be seene  
*tus in his chre, Earbofa collect. 35.* also in Gualterius a French Iesuite. And  
*Tamburinus dist. 4.* what is said of Monkes or religious men,  
*quest. 4.* is also verified of religious women, or  
*putting it downe as an undoubt- fediruth* Nuns; according to the learned Pennottus, saying: that in the verie same manner  
*that the Institution of the Canon Regulars pro-* that the Institution of the Canon Regulars pro-  
*ceeded from the Apostles, so also the institution*  
*of the religious Canoneesses sprung from the ve-*  
*rie prime birth of the Church, as well vnder*  
*S. Marke at Alexandria; as vnder S. Iames*  
*at Hierusalem. Where that most religious*  
*Emperesse our Countrie woman S. Hel-*

ken, that greatest glorie of our Land, and  
happie Mother of that greatest Empe-  
rour of the world , Constantine the  
G R E A T , did not onely serue the nuns  
at table with her owne hands, 1300. yea-  
res a goe , but euen consecrated herselfe <sup>so Dari-</sup>  
to God among them , dyed , and was bu- <sup>berlus</sup>  
ried in their holy habit , that is the verie <sup>Patriar</sup>  
same which the Canonesse all ouer the  
world vse till this day , Pennottus prou-  
inge that the Religious of the holy sepul-  
cher both are now , and euer were , one ,  
and the same order , as well with the  
other Canon Regulars , as with those ve-  
rie Canons , which were restored by S.  
Augustine, but instituted by the Apostles  
themselues.

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### THE III. REFLECTION.

*of the high encomions which Iesus Christ,  
and the Ancient Fathers gave to  
Monasticall life.*

### THE I. PARAGRAPHE.

WHENCE can we either more solidly ,  
or more fitly , begin the commenda-  
tions of Monasticall life , then in his

words, from whose mouth, and example (as we haue alreadie seene) it tooke its origine? And to what end can e more iustly, and fruitfully doe it, then that the good givere of it, and all good giftes, who is worthy of all prayse, may be praysed by all thinges, and in all thinges, since it is not indeede by our owne witt, worth, or merite, but by his gift, that we are, what soever we are laudably.

Iesus Christ, then, the wisdome of his heauenly Father, who was the first counsellor of this blessed life; putt also the first & most effectuall commendations vpon it, when he said: *Amen I say to you, you who haue followed me, in the regeneration, when the son of man shall sit in the seate of his maiestie, you also shall sit vpon twelue seates iudging the twelue tribes of Israel: and euery one that hath left house, or brethren, or sisters, or father, or Mother, or wife, or children, or lands for my names sake, shall receive an hundredfold, and shall possess like euerlasting.* If then we iudge of the greatnessse of the worke by the greatnessse of the reward; and measure the profession by the promises, what greater commendations could be putt vpon Monasticall life? All the right of iudica-

ture was giuen by the father to the sonne,  
 and yet the sonne will not exercise it alone,  
 but will haue those to share in it, who  
 shared with him in abandoning the world  
*Tis an absolutly iust retribution*, cryes out S.  
 Bernard, *that they who here below contemned*  
*the glorie of humane greatnessse for Christ's sake*,  
*should there sit together with Christ*, being <sup>of this</sup> *sin* <sup>sense is</sup>  
*gularly glorified with the qualitie of iudge; &c.* <sup>S. Aug</sup>  
*And we must know*, saith he, *that not onely also and*  
*the Apostles*, *but euен all those that for Christ's gorie S.*  
*sake*, *by the Apostles blessed example*, *left all Tho.*  
*an: followed him*, *shall become iudges with* <sup>saith</sup> *that*  
*him*. O singular familiaritie! O hight of <sup>this sit-</sup>  
*honour!* O priuiledge of confidence! O <sup>teng in</sup> *iudge-*  
*prerogatiue of perfect securitie*. O diuine-  
 ly happie state which renders men so se-  
 cure, yea euен so glorious in that Won-  
 derfull clashing of the elements, in that  
 dreadfull discussion of merites; and that <sup>powertie</sup> *n his*  
 most doubtfull, and daunting expectation <sup>trista</sup>  
 of judgement. This securitie is the pecu- <sup>was pro-</sup>  
 liar rewarde of those *Eunukes* which geld <sup>and</sup> *the*  
 themselues [ that is, to speake with S. *the*  
 Augustine, of those who vo<sup>e</sup>e chasteitie] <sup>his ier.</sup> *fr m're*  
 for the Kingdome of Heauen: of those *lig o 6.*  
*poore of Christ*, who follow poore Christ: <sup>an 17.</sup>  
 of those *obedient sheepe* who know<sup>w</sup>, and fol-

low the voyce of their pastour , and that  
 too not in point of his commands onely,  
 but euен in his councells. Finally , saith  
<sup>In his booke of S. Augustine , let vs heare our Lord</sup>  
<sup>Virginis & in the 23. e</sup> Christ Iesus ] pronouncing a most eu-  
 dent sentence in this behalfe for when he  
 had spoken diuinely , and terribly of not separa-  
 ting man & wife , saue onely for fornication ,  
 his Disciples said vnto him : if the case of a  
 man with his wife be so , it is not expe-  
 dient to marie. To whom he replied , not  
 all take this word , but they to whom it is  
 giuen : For there are Eunukes who were  
 borne so from their Mothers wombe : and  
 there are Eunukes which were made by  
 men : and there are Eunukes which haue  
 gelded themselves for the kingdome of  
 heauen. He that can take , let him take .  
 What could haue bene said fuller of truthe , and  
 light ? Its Christ that sayes , truth that sayes ,  
 the power and wisdome of God that sayes , that  
 they who out of a pious resolution conteyne  
 themselves from marriage , geld themselves for  
 the kingdome of heauen , And on the contra-  
 rie side , humane vanitie by an impious rash-  
 nesse contends , that they who doe so , doe onely  
 eschew the present necessitie , and troubles , wh-  
 ich accompanie a maried life , but shall not haue

any whitt more then others. And yet , I pray ,  
of what other Eunukes doth our Lord speake by  
*I saye the Prophete* , [ to whom he promi-  
seth to giue a peculiar place [ *locum nomi-  
natum* ] in his house, and in his walls, farre  
better then that of Sonns, and daughters ]  
but of those that geld themselues for the kingdo-  
me of heauen ? Christ , goes he on , prayses  
those that geld themselues , not for this world ,  
but for the kingdome of heauen : and shall a  
Christian contradict him , affirming that [ to  
witt such gelding ] it is onely profitable in  
this life , but not in the next . Nor hath [ saith  
he ] the holy Ghost bene silent vpon this sub-  
iect , but hath deliuered something both eu-  
ident , and stronge enough against those impu-  
dent , and franticke wranglers , and withall  
powerfull enough by impregnable Fortresses to  
repulse their barbarous attempts against his  
flocke · for wheras speaking of Eunukes he had  
said , I will giue them a peculiar place in  
my house , and in my walls , much better  
then that of the sonns , and daughtes , least  
any should haue conceiued that some temporall  
thinge was to be hoped for , he immediately ad-  
ded : I will giue them an eternall name ,  
nor shall it euer fayle : as though he had said  
w'ly dost thou wrangle impious blindnessse why

dost thou wrangle? why dost thou obscure the  
ligh~~t~~<sup>x</sup> of truth with the clouds of peruersi-  
tie? why dost thou in the mid<sup>e</sup> of the great  
light of the scriptures, seeke carnesse wherein  
to decine? why dost thou promise a temporall,  
reward onely, to continent Saintes? I will gi-  
ue them an eternall name.

The  
Age.  
In the  
Hie ar-  
chde of  
the Ch-  
urche.  
6.

In the  
same  
chap

Let that diuine Denys of Areopage, S.  
Paules Scholler, speake for the firt Age  
after Christ, and deliuere as well the truth,  
as the manner, and excellencie of the  
thinge, according as he is made speake  
by Guakerus the 1. Age, and 8. Truth.  
*The preist after some prayers. turnes towards  
him who is readie to forsake the world: askes  
whether he renounce all terreane, and transi-  
torie thinges: declares to him t<sup>e</sup> perfection of  
that kinde of life, and having heard his pro-  
misse [of renouncing the world] e signes  
him: it i<sup>t</sup> t<sup>e</sup> signe of the Crosse, and cutts of  
his haire, inuokes the holy Trinitie, turnes of  
his old, and putt<sup>s</sup> on a new habit: salutes him  
with a kisse, [as the assistantes also doe]  
and makes him partaker of the diuine myste-  
ries. A little before, he saith. The highest  
order of those that are to be perfected, is that  
of Monkes, which is adorned with all vertue,  
puritie, holy conuersation, and heauenly con-  
templation.*

Let S. Ignatius who liued in the same age succeede him. O Virgines posseſſe Iesuſ Christ in incorruption, not ſo as to eſteeme ma- riage ill; but to imbrace a better thinge, not to blame a maried life, but to meditate t' e law of God. And in another place: Honour Vir- gines as being conſecrated to Iesuſ Christ. Con- ſerue them as pretious Ieſels of Iesuſ Christ.

Heare Tertulian. What a great preroga- For the  
2. 1ge.  
The 9.  
chap. of  
leyling  
of Vir-  
gines.  
tive, faith he, doth ſhe merite farre aboue her condition, who being a Virgine refolues to con- ſecrate her body to God? Therfore hath ſhe permission to receive the vayle, that ſhe may be illuſtrious, and renowned in the Church, and ſhew the honour of her sanctitie, or puritie, by her veyled, and priuiledged heade.

Againe adde the examples of our ſisters whose names are in the booke of life, who pre- ferre puritie before husbands, [ to witt they chufe rather to be maried to God ] being nei- ther induc'd to it by want of beautie, nor other- wise by their age. They are beautifull to God, they are handmazes to God: They live with him, they haue conference with him, he is the ſubiect of their diſcourse both daye, and nighte. They conſigne t' eir prayers to their Lord, and his wife the 4. c. spouse, as t' eir dowries, and in conterchange they obeyne fauours of him, as preſentes from

a Spouse, whensoeuer they desire them.

The 3.  
Age.  
In his  
booke  
of the  
Habit of  
Virgines

S. Cyprian writing to certaine Nunes of his Age, giues them these prerogatiues. Now let me speake to Virgines, of whom my care is greater, as their glorie is higher, They are the flowre of the Church her flowishing branches, the honour, and ornament of Spirituall grace: they are sincerely cheerefull, a perfect and uncorrupted worke of honour and prayse: the image of God, representing the puritie of our Lord: the most glorious, and illustrious portion of the flocke of Christ. By them it is that she reioyceth; in them it is, that the glorious fecunditie of our Mother the Church doth plentifully flourish: and still as fruitfull virginitie increaseth in number, so doth the joy of our Mother Church receiue greater, and greater increase.

Make good, O Virgines, make good what you haue begun to be, and haue an eye to what you are about to be. Great is the reward which attends you, great is the recompence of your vertue; great the gift of chastitie &c. You are equall to the Angells, as being the children of the Resurrection; you passe through the world without being infected with the worlds contagion: while you perseuere in chastitie, and virginitie, you are equall to the Angells.

Eusebius in Constantines life, The Em-  
perour, saith he, [ to witt Constantine ] <sup>The 4.  
Age.</sup>  
did great honour to those that had dedicated <sup>In Con-</sup>  
their lives to heavenly Philosophie ( so was mo- <sup>stain-</sup>  
nasticall life first called ) and therupon he did  
constantly reuerence the most holy compaignie  
of perpetuall virgines : because he beleevued that  
God, to whom they were consecrated, did dwell  
in their harts.

Great is the vertue of continencie, great is <sup>s. Atha-</sup>  
the glorie of puritie, great is the Virgines pray- <sup>nasius</sup>  
se. O Virginitie draynelesse riches ! O Virginitie <sup>in his</sup>  
thou crowne which fadest not ! O Virginitie <sup>booke of</sup>  
thou temple of God and Mansion of the ho- <sup>Virgi-</sup>  
ly Ghost ! O Virginitie which art a pretious <sup>nitie.</sup>  
pearle, which vulgare eyes discouers not ! and  
are found but by few ! O continencie loued by  
God, and preached by the Saintes ! O conti-  
nencie odious to many, but respected by such as  
are worthy of it ! O continencie which conquers  
death and Hell, and art possessed by immorta-  
lity ! O continencie ioy of the Prophetes, and  
glorie of the Apostles ! O continencie life of the  
Angells, and crowne of the Saintes ! Happie  
is he that keepes thee, happie he that hardens  
himselfe to the sufferance of thy labour, becau-  
se after a shorte labour, he shall receive great  
content by thee.

Sainte Basile in a sermon which he  
<sup>sermon</sup>  
<sup>to touch</sup>  
<sup>ing Mo-</sup>  
 made to his monkes vpon these words of  
 the Gospell (come vnto me all you that labour  
 naficall and are loaden &c.) saith: these words are  
 lufe.  
 the words of God, whiche whether they be vn-  
 derstoode of the refection of this life, or they  
 signifie the refection of the next, it is manifest  
 that we are exhorted therby to imbrace mona-  
 sticall life, and to carie the Croſe, hauing  
 first, on the onefide, forsaken and distributed  
 the loade of ſuperfluouſ riches to the poore, and  
 one the otherſide, caſte of the almoſt innume-  
 rable multitude of our ſinnes (by almes deedes,  
 and Confession) which the deſire we haue to  
 heape vp riches drawes vpon vs.

S. Basile. I terme that Communion of life  
 most perfect, from which all priuate poſſeſſion  
 of anie thing is excluded and banished: as also  
 all diſſenſion, all perturbation, all contention  
 and brawles. Nay contrarily, where all thin-  
 ges are common, hartes, ſoules, bodies, and  
 all the things which are in anie wiſe requisite,  
 or belonging to our liuelyhood. One common  
 God, one common commerce of pietie, common  
 ſaluation, common conflicts, common labours,  
 common rewards and crownes of gained victo-  
 ries; where manie are one, and where one is

not alone but with manie. What, I praye, is found comparable to this profession of life? what can be expressed more blessed? what can be devised more agreeable then this coniunction, vnitie, and dearenesse? What can be imagined more delightfull then this mutuall temper of hartes and manners? That people coming out of so manie nations and regions, should haue melted, as it were, so absolutly into one, by an exact similitude of life and discipline, that there appeares but now, one soule in manie bodies, and many bodies appeare but the instruments of one minde. He that suffers any bodily infirmitie, hath the hartes of manie sharres in his infirmitie. And he that is sicke and afflicted in minde, hath continually manie present with him, to encourage him, and cure his greife: being by an equall right one anothers seruants and maisters; and while they enjoy an absolute libertie, they exercise a most exact seruitude to one another, by the ryte of Charicte, which makes them offree-men ~~and~~ subiects. Such people, are indeede true and perfect imitators of the life, and institutions of our Redeemour, while he was conuersant amongst vs. For as he having gathered together a companie of the Apostles, made all things, and euen himselfe common to them: so chefe too, obeying their

Prelate, and duely complying with their vocation, doe imitate the life of the Apostles and Iesus Christ himselfe.

These, I saye, if they diligently obserue the communitie in which they liue, doe emulate the life of the Angells. There is noe strife, noe contention, noe controuersie among the Angells: but whereas euerie one hath the thinges which all posesse, yet euerie one conserues his owne riches intirely to himselfe.

My aime is not to exagerate, I feare rather to lessen thinges truly great in themselues; but only to endeauour, according to my weaknesse, to prosecute and demonstrate the dignitie, and excellencie, of so glorious a profession, which of it selfe excites to vertue. For what, I pracie, can we compare to it, which in an equall iudgement, will not fall farre short of it. For where there is but one father, who striues to imitate the heauenly Father; and manie children, who mutuilly striue to out-strippe one another, in the greatest testimonies of singular loue, and benevolence towards the same father: children I say, who are lincked in the closest bands of concord and unitie, and by the most laudable exercises of vertue, as it were by somanie armes stretched out, receiveue that common Father into their bosome, and solace him thereby:

Nor doe they ascribe the cause of that dearenesse to nature, but taking reason, which is stronger then Nature for the guide and conseruer of that coniunction, they chayne themselues to each other by the band of the holy Ghost. What sufficiently fitt similitude are we able to finde in earth, to expresse the excellencie of this their blessed imployment. None certainly, the earth hath none, heauen can only furnish vs &c.

S. Cyrille of Ierusalem. As to tempe- <sup>In his</sup> rance obserue principally what is said of it by <sup>4. Case-</sup> their order who make profession of a solitarie <sup>chisme.</sup> life, and by the Virgines who leade a life equall to that of the Angells. Great is the crowne which is reserved for you brethren. Sell not away a great dignitie for a short carnall pleasure. Giue eare to what the Apostle saith. Is there any among you vncleane, as was Esau, who sold his inheritance for a messe of potage? And thou who art inrolled in the Euangelicall bookes by thyne Institution of continencie, beware thou be not blotted out by luxurie.

Saint Ambrose makes noe difficultie <sup>In the</sup> to compare religious Virgines to the An- <sup>same</sup> gells, and will haue none to wonder at it <sup>Age.</sup> neither. Let none admire, saith he, that they are compared to Angells, n ho are mar- ried to the God of Angells.

*S. Hierome.* The Martyrs purely  
 prayse our Lord in the land of the living:  
 upon the psalms. so also the Monkes which singe Gods prayse day  
 & night ought to haue the same as Martyres  
 haue, seeing euē they are Martyrs too: for  
 what the Angells doe in heauen, the Monkes  
 doe in earth.

In verie deede, saith he againe, the Quires  
 of Monkes and Virgines or Nunnis, are certayne  
 flowres, and most pretious stones among the or-  
 namentes of the Church.

*In the S. Agn.* S. Iohn Chrysostome speaking to the  
 professours of Monasticall life saith. Vir-  
 ginitie is a good thinge: I confesse it. Nay it is  
 better then mariage; i grant that too. And I  
 will adde withall, if you please, that it out-  
 stripps mariage further then the heauens doe  
 the earth, and Angells, men. Yea, if I might  
 dare to say it, and more too.

Againe. Mankind being naturally inferiour  
 to those blessed Spirits, striues with allit force,  
 and affection to ouertake them, as farre as pos-  
 sibly may be. And how this? The Angells nei-  
 ther marie nor take wiues. Nor doth the Virgi-  
 ne? They are alwayes present to God, and doe  
 in his booke of him seruice. So also doth the Virgine &c. Doe  
 you obserue the excellencie of Virginitie? It  
 tunc. 11. 12. consistes in this that it makes earthly inhabi-  
 tants

rants exercise the ſame funckions with thoſe of  
beauen: equaliſes thoſe that haue garmenſs of  
fleſh and bloud, to incorporall ſpiriſts, and ma-  
kes men emularours of the affections of the An-  
gells.

That the ſolitude (of a monaſtical life) hau- <sup>in his</sup>  
ing firſt heaped many bleſſings upon the iuft bookeſ  
in this life, conduکtes them at the end of ih ſa- <sup>againſt</sup>  
me full of ioy, and iubilie to the Tribunal of God <sup>the diſ-</sup>  
our Sauiour, at which tyme eſpecially it is, that <sup>prayers</sup> of Mo-  
we ſee a great part of thoſe that ruled in high <sup>nast call</sup>  
place, tormented with huge paines for the ſinnes <sup>life.</sup>  
they committed in this life.

If there be queſtion of examining what tyme <sup>In the</sup>,  
of night it may be, we ſhall find the Monke <sup>broke</sup>  
who is excellent in ſeruing of, and praying to <sup>&c.</sup>  
God, ſinging long before the coke crowe, hau-  
ing the angells for his conuictours, parling  
with God, and inioying celeſtiall bleſſinges.

They (to witt Monkes) haue made choyce  
of a life and conuerſation wholy celeſtiall. They  
ſtand noe otherwile diſpoſed then the Angells.  
For as the Angells are ſubiect to noe inequali-  
ties, while ſome of them neither extolling nor  
glorifying themſelues in their good ſucceſſe and  
happineſſe, nor others of them grone vnder ex-  
treame vexations and diſſiculties, but contra-  
rily all of them unanimouſly rejoyce in th ſame

felicite and repose in that souveraigne and heauenly glorie, so also will you find it fares in Monasteries. There, none is more splendide in riches then his fellow. Myne and thyne, which is the absolute ouerthrow of all thinges, is quite banished thence: for all is common with them, their table, their house, their clothys. And which is yet more admirable, they haue but all one harte. They are all noble with the same nobilitie; all seruantes in the same seruitude, and free with the same libertie. All inioy the same riches whiche are the true ones, and the same glorie which is true glorie. To witt their fortunes consiste not in names, but in the thinges themselues. There is but one and the same delight, one onely pleasure.

<sup>m. 8.</sup>  
Upon s. of Egipt, he will finde all that Heremitage  
more excellent then any Paradice; and meeke  
with assemblies of Angells without number shi-  
ning in mortall bodyes &c. the Armies of Ie-  
sus Christ are spread all that region ouer, and  
those admirable Royall troupes, as also a heau-  
uenly conuersation illustrating the earth. A  
bright stendour which is not seene in men one-  
ly but euen in women also &c. The heauens  
sparkle not with so many different starrs, as  
Egipt is distinguisched with innumerable habi-

*iations of Monkes and religious Virgines &c.*

Hauē patience, I beseech you, til I disclose vnto you, and sett before your eyes to the life, the liues of Monkes and crucified persons, which you doe ordinarily iudge the most irkesome and disagreable while it is indeede farre more pleasant and delightfull, then that which is esteemed the most delicate, soft, and delicious. And I will take noe other then your selues to niceſſe, who ſometymes in your dangers wiſh fir death, leaſt you ſhould fall into calamities and miseries, truly and from your hartes tearming themhappie who reſide in mountaines and dennes, who leade ſingle liues, and are not ingaged in affaires &c. They flying publike places, townes and tumultes, chufed rather to paſſe their tyme, in mountaines, where they haue nothing common with thofe ſecular affaires; where they haue noe trouble with any humane thinge, noe ſorowe, noe greife, noe anxious cares, noe perills, noe ambuſhes, noe enuie, noe diſhonest loue, nor any of thofe miseries, but meditate alreadie, and aforhand, what beſlonges to the kingdome to come.

The ſame Age. S. Augustine. Who knowes not that the multitudes of Christian people, who keepe an extreme continencie, doe dayly more and more ſpread themſelues all ouer the

world, but principally in the easte, and in Egipt, which is a thinge which you cannot be ignorant of? I will say nothing of those whom I haue mentioned a little aboue, who being wholly sequestred from the sight of men, inhabite most desart places, contenting themselves with breade alone, which is brought them at certaine tymes, and water; where they aby heauenly conferences with God, to whom they aby adheare with puritie of hart, being most happie in the contemplation of his beautie, which can onely be seene by the purified myndes of saintes. I will not, I say, speake of those, because some are of opinion, that they haue but too much abandonne humane affaires, while they vnderstand not, how much their myndes, may aduantage vs by their prayers, as their liues also by their example. If those others seeme to passe our abilities, who will not admire preach and prayse those who hauing contemned and cast of the allurementes of the world, and being gathered together in a most chaste and holy common life, passe their yeares together in prayer and reading, being neither puffed vp with pride, nor waxe turbulent by stuborne adhearance to their owne sense, nor eaten vp with enuie, but are modest, bashfull, peaceable, offering to God (by whose mercy they merited to obteyne

all these vertues) a life full of concorde , and  
wholy attentiuue to his seruice , which is a most  
gratefull present to his diuine Maiestie .

And this is the life of xomen too , vho serue  
God with solicitude and chasitie , and liuing  
at a distance from men , as farre as decencie re-  
quires , they are onely iunited to them , by cha-  
ritie , and the imitation of their vertue . Ne  
young people come neere them , nor euен aged  
persons neither , of what grauitie and approued  
life soeuer they be , saue onely to the out-gate to  
bring them their necessaries .

They that vowe Virginitic to God , how euer  
they are in a higher degree of houour and san-  
ctitie in the Church of God , are not for all  
that depriued of mariage , since they together  
with the whole Church , belonget to the maria-  
ge where Iesus Christ is the Bridegrome .

Run on therfor , O you Saintes of God , young  
men vnd maydes , men and women , batchelour  
and vnmarried people , hold out perseuerantly  
to the end . Prayse our Lord more sweetly , vñ hom  
you thinke of more frequently ; hope in him mo-  
re happily , vñ hom you serue more instantly ; lo-  
ue him more ardently , whom you please more  
attentiuely . Expect our Lord coming from the  
mariages with girt loynes , and burning lam-  
pes . You shall bring with you a new Carticle to

the mariage of the lambe , which you shall singe  
with your Harpes. Not such an one as the who-  
le earth sings , to which is said , let all the  
earth singe a Canticle to our Lord but  
such an one as none but your selues shall be able  
to singe. For so was it scene in the Apocalips  
by one that was beloued of the lambe, by Speciall  
priviledge , aboue the rest , who was accusto-  
med to repose in his bosome , and thence drunke ,  
and deliuered , heauenly wonders of the word of  
God. He saw you one hundred fortie foure thou-  
sand holy Harpers , all of an vnspotted Virginie  
in body , and of an iuuiolable trush in hart .  
And because you follow the lambe wheresoeuer  
he goes , he wrote of you . Whither doe we thinke  
this Lambe goes ? Into what pastures and me-  
dowes ? where I beleue the grasse is heauenly  
delightes , not the vane delightes of this world ,  
which are frantickelyes : nor such delightes nei-  
ther , as others which are not Virgines shall in-  
joy , euен in the kingdome of heauen , but deligh-  
tes formally distinguished from all those others ,  
delights of the Virgines of Christ , in Christ ,  
with Christ , af. er Christ , by Christ , for Christ ,  
in a word , the proper and peculiar delightes of  
the Virgines of Christ . And not those of such  
as are not Virgines , though otherwise of Christ .  
For others haue other joyes , but none haue the

like. Springe on into thys joyes, follow the lambe, for his flesh too was Virgine flesh.

S. Gregorie the great, speaking of Monasticall persons, adornes them with the great prerogatiue of sitting iudges of the world with Christ, saying: There are others which are not iudged, but raigne, who also by the perfections of their vertues, out-run the commandementes of the Law: who are not onely content to complie with what the Law commands to all in generall, but sturrred on with a more generous desire, striue to performe more then they had heard by the generall commandements. To such it is said by the mouth of Christ, you that haue forsaken all thinges, and followed me, when the Sonne of man shall be set in the seate of his Majestie, you, I say, shall also be seated vpon exelue Thrones; to iudge the twelve Tribes of Israell; It is of them too, that the Prophete saith: our Lord will come to Iudgement with the Ancients of his people. And Salomon speaking of the spouse of the holy Church, Her husband is honored in the Gates, when he is set with the Senatours of the earth. Wherfore it is they who are not iudged at the last iudgement, but raigne, because they too come in qualitie of Judges together with their Creatour. And the reasyn is, because forsaking all

thinges, they executed more by a prompt deuotion, then they heard commanded in generall. And in verie deede, it was by a speciall commande, that that was said to a small number of the more perfect; & not generally to all, which the rich young man heard, goe and sell the thinges, which thou hast, giue to the poore, and thou shalt haue a treasure in heauen, come, and follow me.

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## THE IV. REFLECTION.

*Of the fruities of Monastical life.*

## THE I. PARAGRAPHE.

MADAME, Beleeue the workes, was the maxime of a wise man: and that other of wisdome it selfe *ex fructibus eorum cognoscet is eos*, comes home to the same thinge. To this sure tryall I am here to inuite your prudence. Let not your more impartiall iudgement be so much swayed by what they say, or euен what we say, but by what our Lord saith: *you shall know them by their fruities*. What they say (to witt our enemyes, as your Honour has the goodness to tell vs) we shall hereafter, with iustice protest against, as fowle calumnies:

& howeuer we can ſcarſe hope, that what we ſay, ſhould paſſe for payment; yet ſure we are, that what our workeſ ſay, ought to be the wiſe mans ſatisfaction. Please then to know monaſtically life, and liuers, by their fruites.

And may not we ſay to that effect without fearing to meeſe with any ſpecious contradiction, that Monaſteries haue pro-duced ſuch multitudes of ripe fruites, fruites I ſay of pietie, of learning, of conuerſions of nations, that had not our prodi-gall ſlaunderers loued emptie huſkes bet-ter then the pure, & ſolide bread of their fathers houſe from which they fled, they had found delightfull varietie enough to haue fed their thoughtes vpon. But as S. Augustine could tell the world 12. hun-dred yeareſ agoe. It is noe wonder that they hate the name Monke or Vnitie, who haue cutt themſelues from the Vnitie of the Churc̄h. And that the name of Monke, ſtands in their way, ſince they will not liue together with their brethren, but by following Donatus &c. quitt Iefus Christ.

What a large field would a learned pen haue to labour in, and what pen ſo learned as would not euē be oppreſſed, ſhould it

vndertake to point out the frutes of pic-  
tie which haue sprung from the Alumnu-  
ses of Monasticall life? Sure I am it is a  
work so farre out speakinge my sinale  
abilitie, that I chuse rather tymely to stri-  
ke sayle, then to giue into so uaste an O-  
cean. I will therfor say nothing of those  
huge fires of deuotion, which our Basiles,  
Hieromes, Augustines, Benets, Grego-  
ries, and thousands more of their disci-  
ples ( euен to this day well knownen to the  
whole world ) left behind them to infla-  
me Christian hartes.

Nor will I aduenture to relate what  
great lightes and ornaments Monasticall  
life brought out in later ages, as Aquina-  
ses, Bonauentures, Albertus Magnus,es,  
Bernards, & multitudes more whose lear-  
ned monuments the whole world vene-  
rates, and admires, till this day. Nor fi-  
nally attempt the particularising of those  
Monasticall persons who haue either be-  
ne blessed authours, or instruments, of  
the conuersion of a great part of this kno-  
wen world, & euен of allmost all the new  
( which none can question) to the faith of  
Christ. I will onely confine my discour-  
se, to our owne little world, together with

some neare neighbouring nations.

Madame, What doe we owne of Christian religion, which we must not originally ascribe vnto them? What of pietie, wherin their sacred cells had not a great part? What of learning diuine and humaine, wherof their Schooles may not iustly chalenge the deepest share? What of ancient historie wherof they were not the cheife and almost onely authours? Was the light of Christ his benignitie and humanitie to shine to those that sat in darknesse and in the shadowe of death, euen to vs shutt out from the world? Gods prouidēce makes vse of one of those for the worke, who in the Actes 4. had but one hart and one soule, to plant at once in the hart of our Land, as well Christianitie, as fraternitie, and to teach vs how good and pleasant a thinge it is for brothers to liue in vnitie and communitie, I meane that famous Decurio S. Ioseph of Arimathea, who had the honnour, and happinesse to burie our Blessed Sauiour accompanied with cleauen other Saintes, begun that renowned Abbey of Glos-tenburie, that Mother of Monasteries, and Saintes.

Was that tymely light obscu-

red or extinguished? two monasticall persons, to witt Phaganus and Deruuianus, Monkes, are sent from Rome to re-kin-dle and restore it, at king Lucius instance to Pope Elutherius.

Doth religion in England for a second or third tyme fall into decay? Rome, in S. Gregorie the Great his person, comes in to our ayde: and Religious persons are made the instruments of our Happinesse, to witt S. Augustine and his companions.

And was not scolland and Ireland made happie by the like meanes. Rome sent, and Monkes were the men, and by those holy workmen, Patrike, Palladius &c. the blessed worke of the conuersion of those two Nations was accomplished.

Noe lesse can be ascribed to them, in point of deuotion and pietie. For who euer so largely contributed to it, and made themselues so manifestly knownen by their fruites? Witnesse S. Anselmes treatises of pietie, Hiltons Scala perfectionis, that vnparelled peece, Tauleres, Harpius, Susos, Ruisbrochius, and Thomas a Kempis, all their admirable workes. All Monasticall persons, or Monkes (for I take the word in its latitude as it is exten-

ded to all religious persons) and our neare neighbours, in or about the skirts of Germanie. What is more diuinely inflaming then thoſe of S. Anſelmes? What more ſolidly and Christianly perfect then that and many other peeces of Hilton? what more ſublimely mysticall then thoſe of Taulere, Harphius, Suso, Ruisbroke. What more full then that of Maubornus? What more heauenly ſimple and more aduantagiously coming home to euery ones vſe, then Kempis his **Workes**? They afforde honie and milke to the leaſt children, and yet proue ſolide food to the moſt manly appetite. As many lines, as many pious ſentences; & as many ſentences as many firie darts to peirce the moſt hardened harte. Should I endeuour highly to commend them, I ſhould not much feare to offend any, ſince the worlds iudgment hath long agoe paſt vpon them, and giuen them to be the beſt of ſpirituall bookeſ; and withall, being in euery ones hands, they ſpeakethe language of heauen more profitably for themſelues, by their effects. Thus muſch in ſhort, according to my purpose, to giue a ſmale taste of the delicious fruites of monaſticall pie-

tie, which would yet haue bene much better proued by their liues then by their lynes, could they haue bene of so large extent, and perpetuitie. Now to the frui-  
tes of Monastikes learning; which, as I humbly confesse to your Laſp passes my abilities, as being shutt vp in Latine, wher-  
in my know ledge it but slender, and ther-  
for I had recoule to an honest friend, who tooke the paines to bestowe vpon vs what follows.

Mr. Howeuer I must cōfesse you haue ma-  
de noe happie choyce, in addressing your  
ſelfe to a man who hath ſpent the leaſt  
parte of hiſtyme in histories, and who,  
when he is taken at the beſt, paſſes for no-  
thing among men of learning: yet being  
called vpon by Mrs du Vergers, who is  
knowen to be a louer of learning, and a  
verie *Vertuoso* in antiquities, beyond the  
rate of a woman: and that too, in order  
to a noble person whose abilities belyes  
her ſexe, to furnish her with better cha-  
racters of Monasticall life, then it ſeemes  
ſhe had formerly mett with, I ſhould iud-  
ge it a cryme to ſuffer the truth of a fact  
lie a bleeding, for want of contributing  
ſome few howres of my tyme to make

Some of our Latine Authours speake en-  
glish in that behalfe. And indeede what  
is not offered to one in that kind by our  
English historians, both friends and ene-  
mys *ut inimici eorum, fint iudices*, to make  
our verie enemys our Judges. And what is  
not willingly acknowledged by forraigne  
nations, who haue fedd, and to this day  
doe feede of the fruities of it with singular  
approbation. Certainly if I sparingly  
pay any expectation in this behalfe, it  
is plentie that makes me poore, the-  
re being noe nation vnder heauen (I  
thinke I may confidently affirme it) that  
more flourished in this behalfe, or affor-  
ded a more ample ſubieet of prayſe? whe-  
re Monasteries were not ſo much free  
ſchooles of ſome, as Vniuersities of all  
kind of learning. Where monkes were  
noe leſſe Angells in their Celles, then  
Masters and Apostles at home and abrode  
when Charitie called.

To begin then to complie with your re-  
ligious desires: Was it not a thing worthy  
of admiration, that one Monke / venera-  
ble Bede I meane / borne, and brought  
vp, in the verie skirts, and remotest cor-  
ner, of this little world of ours, ſhut out

from the greater world , should haue come to such a highth of all kind of knowledge , that Sixtus Senensis , and Posseuine should leauue this famous testimonie of him , saying : he was excellent in all kind of discipline , being skilfull in the greeke and latine tongues ; being a Poete , a Rhetoritian , Histriographer , Astromomer , Arithmetician , Chroniologer , Cosmographer , Philosopher , Divine , and that so admirable an one , in that ty - me , that it grew into a prouerbe among the more knowing of that Age , that a man borne in the remoest corner of the world , outstript the whole world besides in witt &c.

And Baleus , who is knowen to be noe great friend to Monasticall life , adds yet to the former testimonie , and saith : he was esteemed by many to excelle Gregorie the Great , by reason of his exact knowledge in the greeke and latine tongues . There is nothing in all antiquitie worth the reading , which we meete not within him , in their due places . Had he liued in Hieromes , Augustines , and Chrysostomes Age , I am confident he might haue entered into comparison with them . He putt out many workes replenished with all kind of learning .

The like testimonies might be brought from Baronius , Bellarmine , the Magdeburgians ,

burgians, Foxe, Camden, Cooper and many others, were it not to abuse the readers patience. Wherfor leauing these testimonies of words, I will rather passe ouer to his owneworkes which giue yet a better testimonie for him, and for the singular fruites of Monasticall life. This great and venerable light then, did not onely illustrate his owne Monasterie, and all that vtmost corner of the world, but euен all England, with his admirable learning and pietie. Nor were yet those gloriouſ talents of his, buried within the too narrow compasse of that Iland, but euен passed the Sea, and were distributed to France and Italie. For he made and ſent out his learned ſchollers to instruct them both. Witnesſe that moſt famous Vniuerſitie ( Paris I meane ) of the whole world, which drew its Origine from them. And the Vniuerſitie of Pauie in Italie, which acknowledgeith the ſame Authours. To witt Charles the Great, at the instance of his delicious Master Alcuine, one of S. Bedes ſchollers ( as that moſt renowned Emperour was wont to ſtyle him ) pleafed to erect the Vniuerſitie of Paris vnder his

direction. Whervpon he sent into England for some of his cheife schollers, by name, Iohn Scot, Glaude, and Clement, whom he constituted the first Masters there, to instruct the children of the gentrie, and prime Nobilitie of all France, & to season them in pietie, faith, religion, good manners, & euerie best kind of literature. So that whatsoeuer the French haue subtile in Philosophie ; of gentile and ciuile in their comportement ; and solide in diuinitie, and matter of faith, they owe it to the English, and particularly to this delicious Master of one of the greatest Emperours that euer the world knew, Alcuine, together with his forenamed companions, and Disciples.

Further what glorie did not redound to Monasticall life, and to all our nation, in the person of Alexander Hallensis, who had the honour to be master, to two of the greatest Masters ( and they Monkes two ) that euer the Church of God had in Schoole diuinitie, to witt Thomas Aquinas, that Angell of the Schoole, and S. Bonauenture.

And who doth not heare the names of

those other great heroes of learning and  
pietie, & vnparelled ornaments of Mona-  
sticall discipline with a kind of astonish-  
mēt. I meane Aldelmus, Scotus, Occham,  
Holcot, Bacon, Weldenſis, Bridlingtonus,  
**C**apgrauius, **R**ichardus Victorinus, Ealre-  
dus, with whole troopes of illustrious wri-  
ters to the number of 700. and odde, out  
of each of their orders, to witt Augustiniā  
Benedictian, Carmelite, Cistercian, Do-  
minicane and Franciscan. Wherof some  
were continually employed in writing &  
teaching, and became the admired or-  
naments of both vniuersities, as the  
learned monuments they haue left  
behind them, are to this day the  
richest gemmes of their Libraries, and  
the cheife or onely rarities which delight-  
fully draw strangers out of other nations  
to behold them with veneration. Where  
doubtlesse they onder to find more  
commentaries vpon diuinitie (and for  
the most part by Monasticall persons) of  
thesame nation in this little world of ours,  
then happily they find in all the world be-  
sides: one hundred and Sixtie famous  
schoole men (as Pits is my warrant) hau-  
ing written vpon the Sunme of Diui-

Others, (the light of whose singular learning and the odour of whose vertuous life could not be conteyned within the walls of a Monasterie) were called by Charitie and sent out of their Celles by obedience, and placed vpon the Candle sticke that they might giue light to the whole house of God. Hence the forenamed Pitts giues vs a Catalogue of 220. Archbishopps and Bishops famous for learning and sancttie, wherof the greatest number were Monasticall persons, together with such as had drunke wisdome from their religious fountaines. This is a truth which needs noe proofe, it being auouched by all our English Historians, as well by aduersaries as friends. Howbeit those holy Monkes were not so much inuited to leaue their celles as to change them: nor to forsake their Monasteries, which were remoued from the world, as called to more famous ones, Cathedrall Monasteries, to serue the world and charitably to communicate to it the blessed store which they had treasured vp in their solitude, following the order which S. Gregorie gaue to Candidus Bishope, willing him in the tyme of want of parish Preists, to

visite the Monasteries in his Dioceſe, and take ſuch Monkes as were worthy to be made Preiſts out of their orders and Mo- naſteries, and make them Parish Preiſts. And that of S. Hierome ſo liue in the Mo- naſterie that thou mayſt deſerue to be a Priſt: learne a long tyme that thou mayſt teach after- wards &c. ſince according to S. Auguſti- ne, a good Monke doth ſcarce at length proue a good clergie man. So high a rate putteth he vpon that ſtate of life, whiſch ought not onely to endeour each ones ſaluation in particular, but that of others, the gayning of ſoules being truly, and properly an Apoſtolicall imployment, which iſſued immediately from Chriſt; as he himſelfe iſſuing from hiſ heauenly father, was ſent for noe other end. *As my liuing father ſent me ſo I ſend you: and therefore going out into the vniuersall world, preach the Gofpell to all creatures &c.*

But our famous, fruitfull, and holy Monaſticall ſeminaries, had not onely well ordered troopes enough to people our Biſhopes ſeas, & to fight againſt vice in our owne Land, whiſch Berinus perfe- cted at home with huge ſuccesse; and Eg- bertus in Scolland, but afforded alſo plen-

tifull reserues, to make heade against paganism & to plant the faith of Christ intorraine Nations. There are yet Wilfredes, Willibrords, Suibertes and Bonifaciuses with many holy companions left at home, to be sent abrode in Apostolicall mission, to conuert externe and adiacent neighbours. To these doe a great part of Germanie, Holland, Zeland, Saxonie, friseland and others, owe the happy beginings of their Christianicie.

In Germanie Boniface laboured for the space of 30. yeares so successefully, that, witnessse Gregorie the third, he baptised one hundred thousand of them, conuerting withall Franconia, Noricum, Bauaria, Turingia, Hassia, some part of Saxonie, Dacia, Slauonia, and Fresia. And thece deseruedly had the title of the Apostle of Germanie.

S. Suibert preached the word of God to all the Coutrie round about Mastricke, to Holland, Loraine, Denmarke, Westphalia, Saxonie, and in a more peculiar manner purchaced the Apostle shippe therof. And this not without huge labours, and prodigious miracles, which were crowned with admirable successe,

and a happie accomplishment.

Wilfride wonne the other Saxons from Idolatrie, and instructed and baptised many thousands of them leauing the worke to be compleated by willebrord &c.

And finally by the labours of S. Willibrord, Frise, the neeret Saxonie, Wespalia, Guelderland, Cliuia, Iuliers, Holland, Zelande, were all conuerted to the faith of Christ. By these christian and Apostolicall fruites, let Monasticall life be knownen, and liue in eternall memorie.

But while these great thinges were happily performed abrode, by 4. holy Monkes of S. Benets order, what was done at home? Marrie while these were conuerting infidells to the faith, the holy Bishops with their holy Monkes at home, are labouring to improue the faithfull. While these feede their tender Catecumens with mylke, they, (the Bishops &c.) confirme the stronger sorte with more solide foode. Finally while these reconcile sinners, they make and Canonise Saintes. (as we shall see hereafter) so that to speake with Venerable Bede. *In those dayes, the whole solicitude that those Do-*

tours had, was to serue God, not the world: their onely care, to nourrissh the soule, not the bellie. Hence it was that the habite of religion was had in great veneration at that tyme. In so much that whersocuer any clergie man or Monke chanced to come, he was received by all with much ioy, as a seruant of God: yea if they happened to meete him going abrode, the people flocked to him, and bowing downe their heads, they were ouerjoyed either to receiuē the signe of the Crosse from his hand, or a Benediction from his mouth.

Would you rather haue the assurance of their good imployment from a mouth lesse subiect to suspition. Take it then frō Spelman, who is as faithfull in relating antiquitie, as little studious of Catholike aduantages in it. The Clergie, saith he, was

<sup>In his  
Diss. at  
Ep. st. ro  
the  
Co. in-  
cells &c</sup> pious and diligent in frequent fastes, prayes and diuine worshippe (according to their manner) but in almes deedes, and workes of chariti- tie, and in the aduancement of the Church of God, it was in verie dede wonderfully illu- strious.

Truly, goes he on, a little after, all the Clergie was in a high esteeme of honour both with the common people, the nobilitie, and the English saxon kynges themselves, which too, they in-

joyed not upon a title at pleasure, but it was  
euen confirmed vpon them by the Lawes The  
Preist that celebrated at the Altar was equall  
to the Lord of the Village, held in the same te-  
neur with him, and had the like honour done to  
him. The Abbot, or cheife Gouernour of the  
Monasterie, was principall among the Barons:  
as the Bishope was also amogst the cheife Coun-  
tes, who injoyed a whole Countie, and the com-  
mitments therto belonging. The Archbis-  
hope was aboue a Duke, or Peere; or Gouernour  
of a most ample Prouince, which conteyned  
many counties &c. To wit the kinges hartily  
loued, and looked vpon, the whole Clergie with  
a gracious countenance, and alwayes chused  
out of it the first of his priuie Councell, and the  
cheife Minister of state · for in those Ages the  
keyes of learning and kno wledge was onely in  
their hands, and so it come to passe, that the  
Preists mouth was the peoples oracle; and the  
mouth of the Bishope, the Oracle of the kinge,  
and common wealth. The Bishope therfor sat  
in the first place in all the assises, sessions, and  
Courts of the kingdome: in the kinges Pallace  
with the Peeres of the Land: in the Counties,  
together with the Countee and iustice of peace  
of the Countie. In the Vicountie, with the Vi-  
counte: in the hundred with the Lord of the Hun-

dred: in such sort that the one sword mutually helped the other in promoting iustice, and nothing was done without the Preists advise, who was, as it were, the balance to the shippe.

To these let vs adde the noble testimo-  
nie of the great Baronius, saying with a  
kind of astonishment: so great was the fer-  
uent zeale of the primitiue Church of England  
to holy religion, that by the multitudes of Mon-  
kes, who applyed themselves to the studie of di-  
uine Phylosophie, the whole Island was reple-  
nished with Monasteries, wherin the verie  
kinges (who had shewen themselves Lions in  
warres) became presently most mylde Lambes,  
inclosed with in the walls of a sacred solitude;  
whence we may gather from the iudgements of  
those kinges, that what was auerred of old, by  
most holy, religious, and prudent persons, was  
most true, to witt, that Monasticall life ought  
to be preferred before the life of a kinge, since  
many of them, as is euident by our best histo-  
rians, being exceedingly renowned for their  
great prudence; illustriously glorious in the  
world, and flowing with riches, did yet out of the  
esteeme they had, that Monasticall life was a  
greater good, vndervaluing all those in compa-  
rison of this, they quite abandoned those, and  
made choyce of this by preference.

Hearc Spelman againe , howeuer an aduersarie , in this behalfe . If we descend to kinges of following Ages , who will not stand amaysed at the admirable pietie , the incredible feruour , the incomparable Almes - deedes , the multitudes of their workes of mercy , their excessiue bountie and liberalitie heaped vpon the Ministers of God , and their stupendious and magnificent profusion , in building , adorning and inriching Churches . They count vpon about 30. kinges and Queenes , within the space of two hundred yeares , who casting of the the pompe and splendourof an earthly kingdome to take the kingdome of heauen by a holy violence , betooke themselues to a religious solitude , to witt 15. kinges ( or more ) became Monkes , or pilgrimes to Rome : 14. Queenes Nunns : and twelve kinges suffered Martyrdome by infidells , and ten more canonised for their wonderfull sanctitie . So that one saith : It was a wonder in those dayes to see a kinge who was not a Sain- te : and another in his Cronicle affirmes , that he found more kinges Saintes in Ingland , then in any other Prouince of the whol world , how populous soever . I passe ouer the greate multitude of the Royall issue to speake of kinges alone .

Yet what he passes ouer , who was tyed

*F.Wat.  
she was  
in his  
Marty-  
rologe.*

to the lawes of an Epistle, others make it their busines to prosecute at large, and to putt downe their names & number; their professions, liues, and sanctitie, numbe- ring vp 25. (besides 14. or 15. more of the bloud royall) who of sonns and daughters, of Kinges, became humble Monks and Nunns, & the most of them famous Sain- tes. Adding withall to his number of Re- ligious Queenes, seauen more to make vp 21. Might not then Baronius affirme of the Church of England in those dayes, that it was, *a Paradice of our Lord abounding with the lilies of holy Virgines, and the violets of the multitudes of holy Monkes?*

Thus to compleie with the breuitie you prescribe me, haue I rather heaped toge- ther, then exposed the glories of our Na- tion sprung from our English Monaste- ries, those blessed and and fruictfull nur- series of Gods Church. I haue reduced, I saie, great things ( were they sett out to shew ) into a little Mappe , which as it brings the aduantage of making many & vast obiects, obuious to be discouered with one cast of an eye: so brings it this disad- uantage, that they appeare not in their true light, luster, and bulke, but incom-

parable lesse then nature, lesse then what indeed they are, whereas particulars (had they not been too long for this designe) were fitter to strike the senses more lucly, and to feede the eyes and hart with farr more delight and satisfaction. For the rest, my knowing friend, if the little I haue said fall short of your expectation, I assure you, you may well pardon me, since I euен starued my selfe, to please you, out of a friendly feare I conceiued, that the too much I might haue said, should haue passed your desire, and oppressed you with plentie; Otherwise, what glorious particulars might not haue been easily produced? what prodigies might not haue been said of that *Land of God*: that first *Land of Saintes* in England; that beginning and fountaine of all Religion in England: that tombe of Saintes, that mother of Saintes: whereby England is rightly stiled the parent or Mother Monasterie of all Europe. As the *Theater* of greater Britaine stiles it.

Thus farre goes my friend, Madame, in the behalfe of the singular fruits of Monasticall life, where your honour will obserue, his greatest paine was rather to

crude vp a most plentifull haruest into a little space, then to expose it to a full and satisfactorie view. And yet, happily, taken euен at that disaduantage, it appeares more then anie equall proportion of all the Christian world besides is able to paralelle. And now, Madame, laying by, as it were, the aduantages which Monastical life iustly drawes from Antiquitie, Authoritie of fathers, and the ripe fruities it brings forth, lets trye whether reason alone may not proue preualent enough to make it appeare superlatiuely laudable, and free it from the preiudices it is madelye vnder.

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## THE V. REFLECTION.

*The excellencie of Monastical life  
made good by Reason.*

**M**ADAME, If in what state of life soeuer we liue, this transitori life, is only lent vs by following the waie of truth, to attaine to essentiall and permanent life, or life euerlasting; by following the waies of truth, which is the end c

mans creation , and euerie thing is per-  
fected by attayning to its last end , which  
none can attaine to but by the guidance  
of Truth , and walking in the waies which  
it chiefly points out . Certainly it seemes  
consequent enough to me , to giue prehe-  
minence of excellencie , to that course of  
life , be it which it will , which of its owne  
nature , stickes closest to the waies which  
Truth markes out , or , which is the ſame  
thing , that makes best vſe of life to arriue  
at the end for which it was giuen .

Now whereas all the Rules that Truth  
euer deliuered , euен all the lawe and the  
Prophets , are by that truth reduced to  
one , according to that of the Apostle ,  
the fullnesſe of the law is loue , it followes  
evidently , that that kind of life is most  
excellent , which most conduceth to loue ,  
and puttſ loue and charitie into a moſt ab-  
ſolute and ſoueraigne raigne , ſince that  
alone comprises all the Rules or waies  
which Truth euer taught .

And indeed , Charities blessed and  
ſweete raigne , would be alwaies peacea-  
ble , ſetled , and ſoueraigne , did not cu-  
piditie , her corriuall to mans hart , diſtur-  
be her peace , and take off from her ſoue-

raigntie. That life then wchich of its owne nature, and by her holy practises most curbes and takes off from cupiditie, adds most to Charitie; and consequently, is the best and most excellent kind of life, as being most happily employed by advancing the raigne of Charitie, to arriue at the end for wchich life was lent.

But whereas it is not by one single Cupiditie that Charities raigne is laid at, but by innumerable multitudes wchich make their assaults vnder three colours, *concupiscence of the flesh, concupiscence of the eyes, and pride of life*, that kind of life must needes be most excellent, which makes it its whole businesse, to studie and endeauour the totall iuine of Cupiditie; which were it once entirely subdued, Charitie would soe soueraignly raigne in mans hart, that he would be restored to a neere resemblance of that happie state wherein man was created.

Now what life is it, if not monasticall life, wchich of its owne nature, most absolutely followes the waies deliuered by truth, wholy to adheare to God, which is done by Charitie but Monasticall life? What life doth most rem  
oue

remoue the impediments by which the groth and raigne of Charitie is hindred and disturbed, but Monasticall life? & hat life doth so totaly sacrifice it selfe vp to God, as Monasticall life? Lets examine the truth of each particular. What were the waies which Truth marked out by his owne example, but abiection, humiliation pouertie, chastitie, and obedience? To which also he continually exhorted by his word, saying: He that hateth not his Father, and Mother, and wife, and chil- dren, and brothers, and sisters, yea, and his owne life besides, he cannot be my disciple, &c. Againe, he that doth not renounce all that he possesses, cannot be my Disciple. And what life doth so for- mallie and absolutely leade to, and ex- presse this example and doctrine, as Mo- nasticall life, which is indeede noe other thinge, then a state and profession, of sub- iection and obedience, with a kind of pro- fessed hatred against all that is deare in nature, an open warre against flesh and blood, and a perfect dispossession and abandonment of all things.

I know what I haue been alwaies taught that it is but the common obligation of

all Christians to loue God aboue all thin-  
ges: yea, and for his sake, in some cir-  
cumstances to leauue all things, together  
with life it selfe, since Truth it selfe assu-  
res vs, that he who loues life better then  
him, is not worthie of him. I know it was  
not said to religious persons alone, by  
our sweete Sauiour, but to all the world:  
*He that doth not renounce all that he possesseſſes*  
*cannot be my Disciple:* I know what the  
great Apostle delivered generally to all  
men: *That they that haue wiues, shoulde be as*  
*though they had them not, and they that wee-*  
*pe, as though they wept not: and they that re-*  
*ioyce, as though they rejoyced not: and they*  
*that buy as though they possessed not: and they*  
*that ſe this world, as though they ſed it not.*  
Yet are all these passages to be vnder-  
ſtood with a graine of ſalt, not in an ab-  
ſolute rigour, as words intimating and  
exhorting to a decent moderation to be  
uſed in them without to much ingage-  
ment, not putting an iniunction of an in-  
tire forsaking & abandonment of them:  
a renountiation in the resolution & pre-  
paration of the mind, not in act: in affectiō  
not in effect; ſaue onely in ſuch coniun-  
ctures, as either they or God is to be left.

Whereas monasticall life actually and indeede forsakes all, not leauing her professours anie thing at all in proprietie, at anie time, in any coniuncture. How farre are her Alumnuses from the inordinate vse or abuse of wiuers, when the lawfull vse of them, or euен the power to haue them is quite taken from them; they remayning like to the Angells of God &c.

And how truly doe they vse the world as though they vsed it not, who flye from it, and shutts it out from them? To witt, they haue heard from S. Iohn, and giuen credit to him, that all that the world can bragge of, is but the concupiscence of the flesh, the concupiscence of the eyes, and pride of life: pleasures, riches honours, and all those they knowe to be the treacherous Rebells which Cupiditie imployes to raise vp the cittie of Babilon, euен to the contempt of God. And against these they proclaime and vowē a holy warre, which is to laste as longe as life lasteth. Not that onlie which all Christians are boūd to fight; by fasting, to subdue the concupiscence of the flesh, or carnall pleasures: By Almes deedes to quench the inordinate thirst of riches:

and by praier to vanquish the swelling  
desires of honours and pride of life. But  
by a more admirable and resolute one  
turning themselves quite naked, that the  
enemie may haue noe hints to catch hold  
of. Doth (may they seeme to saie) con-  
cupiscence of the flesh attempt vpon the  
loue I owe to my Lord, by diuiding the  
bedd of my hart, which is but too too  
narrowe for him alone, vpon the diversi-  
tie of louely obiectes, which may indee-  
de allure and illude, but never sociate it?  
But this is an iniurie to my Spouse, a dis-  
loyaltie to the Lord I resolute to loue alo-  
ne: I will not onely then chastise that  
wanton, (which may be subiect to loue,  
or to be loued, where I like not) & bring it  
into seruitude following the Apostles pra-  
ctise; but according to his counsell too, I  
will cutt of all pretention to any com-  
merce in that kind, by the vowe of *cha-  
stite*.

Doth the ioue of base lucre, striue to  
steale away my hart to the insatiable pur-  
sue of those staruing riches, which neuer  
mount to so greate heapes but that my in-  
censed desires rise to greater, waxing still  
lesse happie, by how much I possesse mo-

re of that which I esteeme my felicitie? voluntarie *pouertie* shall quench that vn-naturall thirst, which plentie could not; in want will I find that satisfaction, which abundance could neuer afford. I will not onely by the helpe of almes deedes endeuour from tyme to tyme to allay those hydropicall humours, but by relin-quishing all at once, that I either haue, or may hope for, I will drye vp the sourse of those afflictiong desires, which make me equally want that which I haue, and that which I haue not: so that *having nothing*, with the world, *I may possesse all*, with the richly poore Apostle.

Finally doth the restlesse prosecution of the emptie fumes of honour, that consumption of the brains, to find still more and more accesse to new dignities; that gaping after, and grasping at, and leaning vpon the vanishing winds of other mens mouthes, which blow both hote and cold in a moment, hinder me from paying the tribute of all honour, and glorie, to my Lord, to whom it is wholy due? To tread downe that emptie vanitie, I will not onely send vpp the incense of my prayers to God, but by *obedience* cast my selfe downe.

at the feete of another, to whom I other-  
wise I owe it not, to liue at his disposition,  
and discretion, vpon free choyce: to haue  
the actions of my life directed by his im-  
partiall hand, not misled by selfe flatter-  
rie; and to haue the restlesse sallies of my  
mynd kept in by his care, and prudence,  
from galding abrode after vanities, delu-  
ding lyes, and afflictions of Spirit.

In a word, all that I haue, (and it is as  
much as euer man stooode possessed of) is  
goodes of fortune, goods of body, and  
goods of mynde; all which I freely offer  
vp in Holocaust to the good Donor, with-  
out reserue, or clause of redempcion, to  
liue euer after as one deade to the world.

All this, Madame, is noe more then  
the prescript of Monasticall life; this is  
that she inioynes, and imposes vpon all  
her forter-children indifferently. If any  
perish because they follow it not, let  
them not fater the fault vpon the good  
phisitian who prescribed life; nor putt as-  
persions vpon the Soueraigne receipts,  
which neuer fayle of wished effects, whe-  
re it finds obedient patients. Her gene-  
rous renouncing of all, to follow naked  
Christ naked, is truly Euangelicall. Her

humble obedience is worthily preferred before a sacryfice. Her communitie of purses, and vnitie of hartes, is euidently Apostolicall. Her continuall praying & singing Psalmes before the Throne of God, and purtie of body and mynde, is noe lesse, according to the ancient Fathers phrayse, then Angelicall, or, in a corruptible body, a worke of incorruption. Ought all these faire ornamenteſ and aduantages to be besmeered by the perſonall crymes of ſome few transgrefsours? Must a little chaffe preiudicate the plentifull ſtore of pure wheate layd vp in Chrifts grenaries? This is but, as S. Au-guftine obſerued in hiſtyme, to ſit, and ſpie vpon other mens liues, yea to catch and carpe at what is moſt deformed therin; and iſ ſome Biſhope, or clergie man: monke or Nun chance to fayle, to make it their buſines to iuſt, and tryumph, earnestly endeauouring to haue all the reſt be conceiued to be perſons of the ſame alioye. While yet euē they, neither reiect their wiues, nor accufe their Mo-ther, though ſome maried woman ſhould happen to be ouertaken in adultrie.

Madame, if this were all that our ad-

uersaries aymed at , to find some Monasticall persons as blacke as their neighbours : should you haue discourse with some of the most religious Monkes , they would haue humilitie enough to giue more , then such aduersaries could easily proue.

That how holy soever their profession is , they meete with many profane and vnsanctified subiects .

That notwithstanding they are sequestred from the world , and haue the most of their conuersation in heauen , yet they beare mortall bodies about with them , which waigh downe the soule .

That though they haue put in , and ryde in the safest harbour that this malignant world can afford , yet find they not themselues secure , since many haue suffered shipwrake , euен in the hauen .

That , happily , they humbly confesse with S. Augustine , that as they neuer found any better then such as profit and make progresse in Monasteries , so neuer found they any worse then such as liue not according to their holy profession , the corruption of the best prouing alwayes the worst .

Noe, Madame, there is none among vs so impudently proude, as to sanctifie all our Cellites. None striues so to blanch them, as to leauue noe spot in them? Who dares affirme he is not a sinner, will not fayle to be found a lyer. But we rather all, humbly; that is truly; that is Christianly, confesse with S. Augustine, that how watchfull soever the discipline of his houſe may be, yet he is a man, and liued among men, nor dare he arrogate to himselfe that his houſe is better then Noes arch, where amongst eight persons one was found a reprobate. Or better then Abrahams familie, where it was said, cast out the handmayde, and her sonne. Or better then the house of Isaac, to whom it was said touching his twinns: I haue loued Iacob, but haue hated Esau. Or better then the house of the said Iacob, where the sonne incestuously defiled his fathers bedd. Or better then Dauids owne familie, whose sonne committed incest with his owne sister: and where his other sonne proued a rebelle against his fathers so great and holy graciousnesse to him. Or better then Paules cohabitation, who had they bene all good among whom he liued, had neuer said: warres

abrode, and feares at home: nor would he speaking of Timothies sanctitie and faith haue said: I haue none that hath a brotherly care of you: because euery one seekes thir owne, not what belongs to Iesus-Christ. Or better then Iesus-Christ's owne socie-  
tie, wherin eleauen that were good, to-  
lerated the perfidous theife Iudas. Or bet-  
ter, finally, then heauen, whence the  
Angells fell. For in simplicitie of harte I  
confesse vnto your charitie, in the presen-  
ce of our Lord God, who is the witnesse  
of my harte, that since I first began to be  
the seruant of God, as in my experience,  
I haue hardly met with any better, then  
they that made progresse in Monasteries,  
so haue I not experienced worse then  
such as fell in Monasteries. So that I haue  
conceiued that of the Apocalips (*let the  
iust waxe more iust, and the filthie more fil-  
thie*) related to this. For the rest, though  
we are contristated by the corruption and  
filth of some few: yet are we comforted  
in many who are great ornaments. Doe  
not then, in regarde of the lees, which  
offende your eyes, deteste the Presse,  
whence our Lords sellars are replenished  
with the fruitfull store of oyle which af-  
fords a most cleare and pure light.



## A SHORT REPLY TO the Obiections.

### THE I. OBIECTION.

*Like drones they ſucke vp the honey, they  
neuer tooke the paines to gather.*

### THE VI. REFLECTION.



ADAME, if you haue pleafe  
ſed to take the paines to per-  
vſe the premitis, you will  
haue ſene theſe light obie-  
ctions vaniſh away, as dark-  
neſſe diſappeares vpon the approche of  
light; and apprehend tyme miſpent that  
might be imploied in the particular re-  
futation therof. For what indeede are tho-  
ſe barkeres, but ſcrichowles compared to  
thoſe eagles. And what are their obie-  
ctions, but ſuch as might be equally caſt  
vpon the idle Miſter, as well as the idle  
Monke. ( Muſt he, his wife and children

be forced to perish , because howeuer he preaches and prayes , yet he takes not the paines to gather what he and they eate ? )

Nay euен vpon the Apostles themselues and Apostolicall practises of the primitiue tymes , at whose feete the primitive Christians put downe the prices of their possessions without their labour . Must they too be tearmed drones because they sucked vp that honie which they neuer tooke the paines to gather ? Or rather must not the Apostolicall Oracle be found proofe against these vngrounded allegations . Know you not that they which worke in the holy place eat the thinges which are of the holy place : and they that serue the Altar participate with the Altar ? so also our Lord ordayneſ for them that preach the Gospell , to live of the Gospell . So true it is , that they that neither ſet , nor ſow , nor reape , may haue a good title to a liuoly hoode . Orels not onely the Lord Abbot , and Abbefſe ; but euен the Lord Count , and Countefſe , were either to pra- Etise a lesson they neuer learnt , to ſteale , or to ſtarue .

## THE II. OBJECTION.

*They are an idle lazie , and  
unprofitable people.*

## THE VII. REFLECTION.

MADAME, were this as absolutly proued by those Calumniatours, as it is absolutly denyed by those that are concerned, as being rashly throwen out, not accompanied with any proofe or truth, yet what iust censure could that fasten vpon a profession so ancient, so holy, so innocent, as you haue seene Monasticall life described; of which yet your honour vndertooke to speake, not of Monasticall liuers? Ought the idlenesse of Christians to stayne the holynesse of Chistianitie? Must faith suffer because the faithfull proue loyterers and truands? Must the Gospell be sandaled because its professours practise it not? I dare well appeale and stand to your honours iudgement in this behalfe. You are too knowing not to see the iniustice of such a proceeding: Too noble, and good, and iust not to pronounce accordingly. But, Ma-

dame , the assertion is rash and impudent , and conteynes noe truth in it , as to those Monasticall liuers , who liue according to the prescript of Monasticall life who euer were since Christ , and are still till this day , in great multitudes . Let not then the mixture of some chaffe make vs miskenne , or vnderalue the good wheate . And please for a full solution to looke backe into the 4. Reflection .

### THE III. OBJECTION.

*They goe not to warrs to aduenture their liues.*

### THE IX. REFLECTION.

THIS obiection comes on with so marciall a face , that it might seeme absolutly to beare downe all the poore Monkes before it . Whence we cannot suspect that it comes , with many others , out of Luthers or Caluines tents , who were as willing to sleepe in a whole skinne , as any the most fearefull Monke or Nun of them all . This must certainly be the exception : of some gallant who iudged nothing worthy of men , but being inrolled vnder

Mars his coulours, leauing noe place for  
feminne merit; and vpon that ſcore spent  
ſo much of his tyme in the field, that he  
neuer tooke leaſure to looke home, and  
ſee what was behoofefull there. Where he  
ſhould haue found the graue Senatours  
in their gownes, not vnnecellarily im-  
ployed in ordering his marches, motions,  
and attempts; and concluding that the  
ſword ought to giue place to the gowne,  
*Cedant arma togis:* and that warrs proue  
fruitleſſe abrode, if they be not guided  
by counſell taken at home. How, Mada-  
me, muſt the Priēſt needs now, as of old,  
imbrue his hands in a bloudie ſacrifice  
to paſſe without censure? Muſt the poore  
fryer needs ſell his frocke to buy a ſword,  
or els paſſe for a coward, or an vnprefita-  
ble ſeruant? Muſt men of all professions  
run to the warrs, or haue warre made  
againſt their poffeſſiō? Well dare I pawne  
my credit vpon it, this neuer got into  
your *Olio* with any great approbation  
from your better iudgement.

## THE IV. OBJECTION.

*And as for the women there are as many  
kept barren as would populate  
whole nations.*

## THE X. REFLECTION.

**A**S the last ingredient was too new  
and vnmortified, so is this, too sta-  
le to doe any grace to your dish. This is  
indeede as ancient as the old heretike Vi-  
gilantius and Iouinian, who seemed af-  
frayd in their tyme that mankind might  
haue fayled, forsouth, and yet thus mnay  
Ages after him, the world neither wants  
Virgines, nor wiues. What S. Augustine  
replyed to them then, may now serue for  
our answer to the present obiection, who  
spoke thus to Virgines of histyme: con-  
tinue your course, run perseverantly that you  
may comprehend, and forcibly draw all that  
you can with you into the same course, as well  
by the good example of your life, as by your  
pious exhortations: and permitt not your selues  
to be diuerted from that earnest endeavour,  
(wherby you excite many to follow your foote-  
stepps) by the clamours of vane fooles, who  
say,

say, how should mankind subsiste, if all were continent? as though, forsooth, this world were retarded for any other end then that the number of the elect might be accomplished, which being once accomplished, certes the world will presently haue an end. And how happie were it if it might so end? Heare this holy Sainte speake againe, in an Epis. which he wrote to Proba and Iuliana, two noble windowes congratulating with them at Demetriadis her receiuing the holy veyle of Virginitie. With confusion to those sons of the earth whose thoughtes are so wholly buried therin, that they dreame of nothing but plantations and populations: who is able to expresse in words, saith he, who can worthily sett out, how incomparablie much more fruitfull and glorious it is that Christ hath had women, who were Virgines of your bloud, then men who were Consuls. For if it be found noble and illustrious, to haue their Monumēts in after tymes marked with the dignitie of your names; how much greater, and more famous a thinge is it, to out-stripe those prayses by the puritie of body and soule? Let therfor that mayde who is noble by birth, but more noble by sanctitie, much more reioyce that by her marriage with her heauenly

spouse she shall attayne to a more illustrious place in heauen, then by marriage with a man to bring forth an illustrious child. For the Anician posteritie hath made a more glorious choyce, to blesse that illustrious familie of theirs by not knowing marriage, then to multiplie it by bringing forth children; and remayning in flesh to imitate the life of the Angells, then of their flesh still to be increasing the number of miserabile mortalls. It is a more fruitfull and happier fertilite, to haue a great soule, then a great bellie: to haue a white larte, then a white milkie breaste: to bring out heauen by prayers, then earth out of our bowells. In ioy in her, o my most worthily honored Lady daughters, what you want in your selues: may she the while perseuer to the end, by adhearing to that mariage which hath noe end. Let many maydes imitate this Lady Mistresse, being but of a meane condition follow this noble soule, being but abiectly high, this illustrious abiect: let the virgines that ay me at the Anician splendour and renowne, espouse their sanctitie. Whether they euer attayne to that, though they prosecute it neuer so greedily, it is doubtfull: but this, they presently haue, if they fully desire it.

Hearc S. Ambrose, who before him spoke to the same effect. If any conceiue that

mankind is deminished by the Consecration of  
Virgines, let them considere that where there  
are few Virgines, there are fewer men, and  
where there is greater presse after Virginitie,  
there also men are in greater number. Obserue  
what a number of Virgines the Church of Ale-  
xandria, Africa, and all the East, doth yea-  
rely consecrate. There are not so many men  
borne here, as there are Virgines consecrated  
there. The 3. booke of Virg. Obserue, Mada-  
me, how these great seruants of God, and  
faithfull stewardes differr from your de-  
ceiptfull pourueyours. They appeare car-  
nall; these wholy spirituall. They haue  
their eyes wholy turned vpon the earth,  
these ay me specially at Gods interest:  
They are busie about peopleing the earth,  
these to people heauen. They dehort,  
these earnestly exhort to Virginitie,  
that angelicall ornament of Monasticall  
life. If any be so blind as not to discerne  
which of the two ought rather to be fol-  
lowed, I commend him to Gods mercy,  
and leauc him to his plantations: for cer-  
tainly (to speake but sparingly) he is  
more fit to people earth then heauen. I lea-  
ue the deade to burie the deade. While I take  
the boldnesse to looke a little farther into  
your Olio.

## Calumnies obiected.

But their enemyes say they are not onely the Couetous, but the greatest cheaters in the world: and all vnder the name for Gods sake. For say they, they bring in ceremonie for gaine; in that they sett all the mercies of God to sale; for what sinns cannot be bought for money; as adulterie, incest, murther, blasphemie, and sinns past and present. As for whores they permitt them to liue loosely without punishment, and allot them streetes and houses to increase iheir sins; in which they doe authorise sinne for a somme, for they pay tribute to the Church; and not onely sinns past, and present, but to come: as witnesse the yeares of Iubilie. Besides the heads take vpon them the power of damnation and saluation, as witnesse the excommunicacions and absolutions. And if not out and in of Hell, yet out and in of purgatorie, which purgatorie is a great reueneue to them: yet they haue a countenance for their couetousnesse, which is, that the offendant must haue a true contritiō or their somme of money will doe them noe good noe more then a true contrition without the somme.

## THE XI. REFLECTION.

## THE I. PARAGRAPH.

HERE, Madame, prouisions are brought so thicke in vpon you, that you haue not leasure left to reuew them, but all goes in topsieturuie, hand ouer heade (*They say, they are couetous, cheaters, sellers of ceremonies, Marchands of God's mercies, brokers of adulterie, incest, murther, blasphemie, past presēt to come, streets established to increase sin, & make money of it*) And all this certainlie without either eleſtiō or approbation of yours. For here not Monasticall life onely enters, of which you vndertake to speake, but Catholike religion in generall; not onely the Monke, but the Bishoppe also is got into the potage, and they smell high, and change your daintie *Olio* into a confused Hodgpog, that I may not say, death is in the pot, with the Prophete, *mors est in olla*.

You please to tell vs you had these corrupt prouisions from our enemyes, and we easily beleue it without an oath, that

they were enemyes to vs , and truth , and noe friends to your Lad. to furnish you with such a rable of stinking stuffe , whose noble designe was to haue giuen a wholesome and gratefull entertaynement to all the world. They seeme to throw stones about them , like mad blind men , hit where they will. They hurle calumnies about our cares as thicke as hale , following , it should seeme , that pernicious maxime . *Calumniare fortiter , semper aliquid adhæredit.* Calumniate boldly somewhat will alwayes sticke ; and indeede it is hard enough to claw of the dints of bold lyes , cloaked in generalities , and conueyed from enemyes tongues to enemyes eares which lye but too open to the whisperings of such serpents. Marrie were those bold Assertours , putt to the law of Talion , either to proue the imposed cryme , or be lyable to the punishment due to it , as all iustice would haue it , which presumes *euery one to be good , vnlesse they be (not suspected , or accus'd , or flaundered to be badd ) conuinc'd to be badd ,* we should neede noe apologie at all , which I ingenuoufly confesse in this case is a hard taske , where we are to deale with negatiues ,

which noe man is bound, asindeede hardly any man is able (saue in some cases onely) to make good.

## THE II. PARAGRAPHE.

AND how hard it is, Madame, I appeale to your owne iudgement. We will suppose some base fowle mouthed fellow, had gale enough to degorge vpon all womenkind in generall, these impudent and false aspersions; that they were all nougat, that they defyled their husbands bedds, putt their honours to sale, that their seeming deuotion were clokes of hypocricie, that they farmed out their daughters sinnes &c. Or that he should cast as much durt vpon the reputation of the consort or wife of some King, or Lord in particular, as here is cast vpon the immaculate Spouse of the Lord and king of heauen, and that merely vpon suspitions coniectures, rash iudgements, because happily some among them is noe better then were to bewished. What meanes is left for this single Queene, or Lady, to purge her selfe? She behaues herselfe fairely to the eyes of the world: her com-

portments are modest, her gate graue,  
her eyes soberly cast downe to the  
grownd, she hath the good reportes of  
her neighbours, and seruants, the appro-  
bation of her husband. I but for all this  
(goes the calumniatour on) she is repor-  
ted to be a whore, and who knowes &c.  
If she fayled not at one tyme, she might  
at another. Why, but she prayes much,  
fares poorely, lyes hard, flyes not onely  
naughtie, or suspected, but euen almost  
all compagnie. Nay to auoid, not onely  
danger, but suspition too, she shutts her-  
selfe vp within foure walls, and liues vn-  
der the shelter of many graue and vigi-  
lant eyes. All this matters not, forsooth,  
she is said to be a whore. Madame, if our  
honour were thus at stake, and at the mer-  
cy of an impudent vilaine, how should  
we possibly purge ourselues? And yet,  
Madame, the inuentours; and renewers  
of these reports putteth the venerable state  
of Monastical life, and euen the chaste  
Spouse of Christ, into the like straites,  
notwithstanding they haue as much, or  
more to say for themselues, as the suppo-  
sed Queene or Lady produced.

THE III. PARAGRAPH.

BUT, Madame, though as I intimated before, the burden of the proofe, by all iustice, equitie, and reason, ought to lye vpon the affirmer; and that by the same lawes the defendant is as absolutely freed from that burthen, as cleared of all cryme, vnlesse conuincing proofe be made against him, yet relying vpon the assistance of a good cause, I will aduenture to trye what satisfaction my weaknesse may afford, in the behalfe of my Catholike Mother, and her best chil-dren, who stand accused without any proofe at all.

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THE I. CALVMNIE.

*Their enemyes say they are not onely the co-  
uetous, but the greatest cheaters  
in the world.*

THE XII. REFLECTION.

MADAME, in the first place, plea-se to esteeme I speake to those that haue abused your honour and vs, not to your selfe.

## THE I. PARAGRAPH.

**T**H<sup>E</sup>Y, (to wit Monasticall persons) are not onely *couetous* &c. This is said with as much facilitie, as hardly proued: and God be thanked, it is as easily denied as affirmed. What grownd in reason then hath the Calumniatour got hereby but the marke of a bold follow, who is as forward in aduanceing as slow in prouing.

## THE II. PARAGRAPH.

**T**H<sup>E</sup>Y are not onely *the couetous*. They. Which they, I pray? it is a word of so large an extēt that I beleue you neuer meant to make it good. If they extend to all of that profession, you haue taken a huge worke in hand. They are dispersed all the world ouer. Asia wants them not. Affrica is not vnacquainted with them. Europe is full of them, in euery Kingdome, in euery Prouince, in each good towne, all the countrie ouer. I pray you haue you had commerce with them all to discrye their *couetousnesse*?

THE III. PARAGRAPHE.

THEY haue further penetrated into the other world: they are spred all ouer it: and by good right, since by their labours, and danger, and bloud, and death they conuerted it to the Catholike faith, and found wiues enough to people a great part of it ( without the helpe of nuns in the way of your counsell? ) haue you trauelled thither too? I suppose not; for I guesse by your language of what tribe you are. I conceiue you are of that little flocke which keepes at home in a corner; and neuer haue occasion to bragge of the nations you haue conuerted into Christ's fold, or doe in your next suggestion to my L. Newcastle, declare which they were. Honour your profession by naming them. If not, wele take it for granted that you cannot; & conclude you Calumniatours.

THE IV. PARAGRAPHE.

WAS it happily by report that you heard this bad newes of your neighbour, whom you neuer saw nor knew? Its

probable you tooke them vp too lightly, and he that easly beleueſ is held light of faith. Charitie would haue taught you rather to haue ſuppreſſed ſuch bad re-ports, whiſt tend to your Christian bro-thers preiudice, and rather to haue be-leueed the beſt till you had knownen the worſt. Its easie you know to miſtake, miſ-report, and lie at a diſtance; and trauel-lours are held ſubiect to that deſeafe.

Had you limited this vaste word *They* to ſome one or a few persons, or at leaſt fastened it vpon ſome one, or a few or-ders, or countries, you might haue gay-ned ſome credit with ſuch as haue credu-litię enough to take your bare word for good payment, and perhaſs we ſhould not haue diſputed a thing whiſt might haue bene iſcidet among ſo many: but to ſtrike at all at once, without bringing the leaſt euidence againſt any one at all, is a thinge certainly whiſt sober persons will take for ſuch as it is, a meere calumnie.

But to goe to the ground of things, in all probabilitie this asperſion can haue but little trut̄h in it: for thiſ ſuppoſed co-uetouſneſſe muſt either be verified of Su-periours, or ſubiects. If of ſubiects, there

is truly but little appearance of it , they  
hauing nothing that they can either dis-  
pose of , at their owne pleasure , or euē  
tearne their owne: what better meanes,  
could euē w̄ldome devise to banish all  
couetousnesse ? And what reason is there  
then to induce them so earnestly to thirst  
after riches ? If of superiours , me thinkes ,  
it might be more charitably tearmed a  
iust care to prouide for , and conserue  
those great families of the poore of Christ  
who are intrusted in their hands , then  
*couetousnesse &c.* since according to S. Pau-  
le , he that hath not *care of his owne* , and  
*especially of his domestikes* , *he hath denied the*  
*faith , and is worse then an infidel.* Indeede  
had they had wife and children to prouide  
for , and the free power to dispose of  
what by their couetousnesse they could  
procure , as your Ministers haue , one  
might haue had better grounds to haue  
suspected them , according to the great  
Bacon , in his Essaies . But Monasticall  
persons , who by solemne vowes haue  
abandoned all that they either haue , or  
might hope for : they that haue noe such  
clogges vpon them , as haue your Min-  
isters : they that can haue nothing in pro-

prietic without hauing at the same tyme  
the Churches excommunications & cur-  
ses vpon them, as is euident in her ancient  
**Canons:** That they , I say , should be so  
eager after riches , is a paradoxe , which  
such are onely capable of , as haue least  
reason , and most malice for their guides .

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## THE II. CALVMNIE.

*They bring in ceremonie for gaine.*

## THE XIII. REFLECTION.

**T**HEY &c. which they againe ? Doth  
this *they* referre to some one order,  
or to all orders ? & that ouer all the world  
vniuersally ; or in some part of the world  
onely ? Or els are all the professours of  
the Catholike faith meant by that short  
word *they* ? Againe *they bring in ceremonie* ?  
Which , where , when , how ? not a word  
of all this . To witt calumniatours loue to  
trade in generalities , wherin lyes are not  
so easily discouered . Should they point  
out any one order in particular , which  
hath generall approbation in the Catho-  
like Church , they would find the youn-  
gest of them to be older then their

Church : and thence it is , that they neither name the thinge , the time , nor the place . That so they may be sure not to be caught , but where the calumnie falls there it should lye without possible controle And putt case some ceremonies were anciently brought in ( nor doe we contend they were all from the begining ) might not a more modest interpretation haue bene putt vpon them by a Christian then an ay me of lucre : Might they not haue bene esteemed vsefull to sett of Gods seruice with more decencie and Maiestie ? Thinges that are of homely , common , & vulgar vse , are also but of a vulgar estee-me , and quickly run into contempt with the people . Saint Augustine could make a better construction of the Ceremonies of his tyme , to wit , that they were a certaine mute eloquence , deliuering a holsome doctrine , futed to moue the affections of the vnlearned , conueyng their hartes from thinges visible to inuisible , from corporall to spirituall , from temporall to eternall thinges . And saith excellently in another place : that those that pray , fitt the partes of their body to a posture beseeeming a suppliant . as when they kneele vpon their knees , ſpread out their armes , or cast

themselves prostrate vpon the ground (ceremonies or pious practises which Monasticall persons & the Catholike Church is well acquainted with) or any action which they performe visibly, howeuer their hart is othernise knownen to God, who needes not those externall actions to haue their myndes ly open to him, but man rather needs them to excite himselfe therby to pray and grone with more humilitie and fervour. And I know not how it comes to passe, that wheras those corporall motions are noe otherwise caused then by the preceedant motion and order of the mynd, yet they being visibly performed, the interiour inuisible motion which caused them, is reciprocally increased, and therby the affection of the hart, which preceeded to cause those effects, because they are performed, is augmented. Here you may obserue a better vse of ceremonies, a spirituall gaine apparently aymed at. And how, I pray, came they so well acquainted with the consciences of Monasticall persons as to know their hartes intention? I durst be sworne they were never at confession with any such profane Preists, as take it for their taske to decrye their liues and ceremonies.

THE

## THE II. PARAGRAPHE.

MADAME, I beleue there is but too much said to people that speake in the ayre, Without any limitation at all neither particularising the ceremonies, nor persons which vse them. If they meane of the ceremonies of the Catholike Church in generall, I shall owne that glorious cryme and as willingly grant they are vsed, and that in great number, as absolutly deney, and reiect as a calumnie that they haue either bene brought in of late, or vsed for gaine; but contrariwise most decently and religioussly, to serue that great Maiestie in the comliest way we are able, and to keepe vp the memorie of the life and passion of our blessed Sauiour, (they being a continuall expression therof exposed to the eyes of the people) we confesse we are louers of order, as being the beautie of the vnuerse. We know that what comes from God comes with order and decencie. And therfor we profess that we hate that anarchie and confusion, which old Tertullian sett out to the life, saying.

I will not omit to describe the manner of proceeding amongst heretikes, how babling and vndecent, how lowe and earthly, and how sauering of flesh and bloud it is: without grauitie, without authoritie, without order or discipline, as being suitable in verie deede to their beleife. In the first place, it appeares not among them, who is a Catecumene, and who one of the faithfull: they goe pell mel together, and scare the same seruice; and say the same prayers. Nay shold euен a pagan chance to come, they will throw holy thinges to dogges, and gemmes (though otherwyses false ones) to swine. They tearme simplicitie an ouerthrow of discipline: and our desire to conserue it, an affected allurement. They communicate promiscuously with all sortes of people. For though they be of diuers opinions; it matters not, so they conspire all together to the ouerthrow of truth. They are all fuelied vp with pride: all of them promesse knon ledge. They are perfect Catecurnenes before they be instructed. How malepart are the verie hereticall nomen, having the boldnesse, to teache, to dispute, to exorcise, to promise cures, yea happily to baptise in publike. Their manner of giuing orders is light, rashe, inconstant. Sometymes they preferre Neophites, sometymes secular per-

sions, and sometymes againe our verie Apostates, that they might oblige them at least by glorie, whom they cannot by Iruth. A man never meetes with preferment with more facilitie then in the tents of Rebel's, where their verie being there, passes for worth and merite. Hence one is Bishope to day, and to morowe another: to day a Deacon, to morowe a Lector. To day a Preist, to morow a Layman. For they impose Preistly functions vpon lay-people.

## THE III. PARAGRAPH.

**M**ADAME, this excellent description of an Heretike was Tertullians who liued and putt it downe 1400. yeares a goe, while he could neither be suspected of thinking of aduantageing ourcause, nor preiudiceing yours. Yet had we not named the Authour of it, who would not haue thought it had benediuised to point out the miserable tymes wherin we liue, so absolutly doth it come home to what we dayly see among the sectaries? Is there any thinge more abiest, earthly, and fleshily, then the beggerly way wherin God is serued among them; while they make a iest of our graue, gra-

cefull, and ancient ceremonies? Their practises are accompanied with noe grauitie, noe authoritie, noe discipline: so that any honest gentleman is serued with more state in his priuate house, then God there publikly in his temple. Doth not the Preist appeare iust such as the people? mounting into the pulpet noe otherwise accouerted then though he were to walke abrode about some ordinarie affaire, with his cloke, his hatt, and his gloues on; vnlesse you would say he is differenced from his flocke by his inbrodded nightcappe and veluet cussion, and so is fitted rather for an after noones nappe, then a good instruction. Doe they not all run promiscuously to the same Church, and the same seruice ( vnlesse their zeale leade them rather; into some tubb, or chimney corner to bable) as well the Calvinist, as the Lutheran; as well the Quaker, the seeker, and the expester, as the Brownist, the adamite, and the familist of loue, with all the rest of the confused tribes, without any visible meanes to discerne them, or to discouer what they hold, or what they practise. May not the Jew, and gentile, & cuen the Turke him-

selfe, steppe in amongst them, and fall to such fare as he finds vpon the table, without euer being questioned who he is, or whence he came: (they saith Tertullian communicate indifferently with all sortes of people) see how bountifull they are while we are the Couetous, and what an open house is kept, where all enter, eate, drinke, and welcome, without paying a pennie. We, say they at least, sell our ceremonies, and they, (grant we with Tertullian,) giue away, or cast away, their verie Sacraments, gratis: *they cast their holly thinges to dogges.* We, forsooth, make money of all: while they *throw gemmes even to swinnes.*

## THE IV. PARAGRAPH.

THEY laugh at our simplicitie, as being destructiue of discipline. And their wisdome ought surely to be magnified, who keepe it vp so gloriously, as you haue alreadie heard. They laugh, I say, at the simplicitie of the poore, blind, credulous, mislead Catholike, (they qualifie them as they please) because they beeleeue what they understand not, though

they were longe since taught by S. Augustine, that not the viuacitie of vnderstanding but the simplicitie of beleiuing, is the peoples greatest securitie. They laugh at the sillie Catholike, I say.

Because they captiuate their vnderstanding to the obedience of faith by S. Paules counsell.

Because they sticke to authoritie, to which they owe their beleife, howeuer S. Augustine assures them; that they owe their beleefe to authoritie.

Because they walke in the footstepps of their fore fathers, conseruing the same Doctrine, sacrifice, Sacraments, and ceremonie, which ancient tradition deliuered into their hands. O happie and gloriours errors!

They, the while, with their proud promises of knowledge, haue indeede taught the people witt enough, not to giue credit, euен to themselues, who are but men and may lye; and so hauing broken downe the hedge, and inlarged the Fathers bounds, they haue exposed the doctrine, and discipline of the Church, to be torn in peeces by the people, who deliciously feaste themselues with their owne

inuentions, while they interprete all that they read in Scriptures, and that those new masters haue taught them, to their owne fancies, as those new masters also deliuered to them what they had inuen-  
ted, and composed after their owne fan-  
cies. If Luther and Caluine tooke to themselues the Priuiledge to forge new  
opinions, why should not the Lutheran,  
and Caluinisticall Ministers inherite that  
prerogatiue? And if they inioy that li-  
bertie of coyning, why should not a part  
of the power descend vpon the flocke,  
that the improuement of the doctrine  
may sinypathise with the sourse whence  
it tooke its origine? In the interim they  
haue brought their hogges to a faire mar-  
ket. But we must not laught at them; nay  
rather ought we to lament, and commi-  
serate their miserie.

## THE III. CALVMNIE.

*They sett all Gods mercyes to sale: for what  
sinnes cannot be bought for money, as  
adulterie, incest, murther, blasphemie,  
sins past and present.*

## THE XIV. REFLECTION.

**H**E RE enters more lyes then lynes: fiue manye flaunders vented with one breath. Youle pardon me, friends, I cannot beleue you. Especially when you deliuier your selues in such vaste generalties: that all Gods mercyes should be set to sale, all without exception: had it bene but some few of them, and by some few, we might haue looked vpon it with some feare, that there might be yet some Judas amongst vs, who would not onely sell Christ mercies, but euen Christ himselfe: or some Symon, that would haue bought or sold the gift of the holy Ghost for money; but that the practise of the whole Catholike Church, should be to sell all, or any, of Gods mercies, I cannot beleue you. I my selfe haue bene a Catholike these many yeares, and yet I

was neuer taught it. We haue store of Sermons at Paris, and yet I neuer heard it. We haue Catechismes, in great number, & yet I neuer read it. We haue the Counsell of Trent which deliuers many thinges that are not much agreeable to your daintie palates, and yet you cannot point it out there neither. But contrarily, had you had as much mynd to discouer truthe, as to publish falsities, you might haue there met with as much care as men assissted by the holy Ghost might easily haue put downe, to haue preuented, or at least, punished, all couetousnesse, and base trading in holy thinges, as appeares by the 21. sess. the 1. cap. Wheras Ecclesiasticall persons ought to be free from all suspition (not onely for the thinge) of couetousnesse: Let neither Bishops, and others who haue power to conferre orders, nor their seruants vnder what pretext soever, take anythinge for the conferring of any orders what soever, though but the first tonsure. Nor yet for their dimissorie letters, testimonialls, the seale, or any other cause whatsoever, yea though it were euен freely offered. Marrie the Notaries (in those places onely where the laudable custome of taking nothinge is not in vigour) may receive for every

**D**imissorie or testimoniall letter , the tenth part  
of a crowne and noe more , so that they haue noe  
sett st pend for executing their office , nor any  
emolument accrue to the Bishope out of the Na-  
taries profits , by reason of the collation of those  
orders , either directly or indirectly . For in case  
they haue any stipend , the Councell doth decree  
that the Notarie is bound to giue his paines  
wholy gratis ; forbidding and disannulling all  
other taxes , statutes , and customes , though of  
tyme out of mynde , of what places souer , which  
ought rather to be rearmed abuses , and corru-  
ptions which sauour of simoniacall wickednesse .  
And let them that doe contrarie to this , as well  
the giuers as the receiuers , incurre de facto ,  
besides the diuine wroth , the punishment in-  
flicted by the Law .

What more exact care , or euен a kind  
of pious solicitude , could be expressed in  
words , especially by men who stand here  
indibted to be marchāts of Gods mercies .  
Certainly wise and modest men will  
iudge , that this was the way rather to shut  
vp the shope for euer , then to invite cu-  
stomers , where they were like to spend  
their money not in buying Gods mercy , but  
in drawing his curse vpon their headeſ .

In the 24. sess. 18. Chap. You might haue

read (and haue profited by it) what care is vsed by the Church of God in the choyce of good Pastours, and what prouision is made to preuent base trading as well in them, as in those that are deputed to examine them, which are to be Masters, Doctours, or Licenciates &c. who sweare vpon the holy Gosspell, that they will faithfully discharge their dutie therin without any humane affection or respect. Let them be warie, saith the Councell, to take any thinge in respect of this examination either before or after. Otherwise let them, as well the taker as the giuer incurre, or be held guiltie of, the cryme of Simonie, from which they cannot be absolved, till they dismiss those benefices, which they had obteyned before in any way whatsoeuer, and they shall become vncapable to obteyne any benefice for euer after. And be they obliged to render an accompt of all these promises, not onely in the presence of God, but also in the Frouinciall Synode if neede require.

Here one would thinke, that hands, and purses, and consciences were so absolutely tyed vp, that none that pretended either to religion, or publicke honour, or euен his owne aduantage, should be giuen to such base, irreligious and gainelesse tradinge, where he runs an cui-

dent hazard to loose more then he can  
probably gayne , and his soule to boote.  
So farre, in all probabilitie, are Catho-  
likes aboue all others , from being lyable  
to the base slauders which are put vpon  
them offsetting all Gods mercies to sale. Wher-  
of were they otherwise , some of them,  
guiltie , yet were the Church free from  
cryme, which vsed all possible meanes  
to preuent , and punish the same.

*In the 22. sess. in the Decree de Missa you  
might haue found more endeuour vsed to  
shut vp all passages by whiche base trading  
might be suspected to creepe in. The holy  
Synode ( saith the Councell ) doth decree  
that the Bishops who are Ordinaries of the pla-  
ces, should vs all possible endeuour, as we oblid-  
ge them , to prohibite , and absolutly take away  
all those thinges , which either covetousnesse,  
seruice of Idoles , irreuerence , which falls not  
farre shert of impietie , or superstition, that fal-  
se imitatrice of true pietie , hath broughte in.  
And to comprehend many thinges in a few  
words: to begin , in the first place with covetous-  
nesse , let them absolutly prohibit all conditions,  
pacts and bargaines of what kind of reward  
soever , and what euer is payd for saying new  
Masses. as also all importune and vnbeseeming*

base exactions of almes, rather then humble requests for the same, and other thinges of the like nature, which doe not much differre from the stayne of simonie , or at the least from sondide lucre.

What, I pray, can be added to this care? or what more should be said, to make you see; (if malice shut not both your eyes & vnderstanding at the sametyme) you haue said amisse of those that deserue it not, and haue sett the sadle vpon the wrong horse. Auarice is quite banished from our Mansions. Whether it may not raigne in your smale Conuenticles , where the Minister is obliged ( according to my Lord Bacon that great light of England his obseruation intimated aboue ) to water more holes then one at once , ( to wit to provide for his wife and children) looke you tot , I loue not to recriminate.

But if you will needs turne a deaf eare to all this, and goe on with your slaunders by way of interrogatorie what finnes cannot be bought for money, as adulterie &c. [ as though it were so visible as none could but see it; and so demonstratiuely euident, as none could deny it, while you bring not one word or peece of a word, or

eu'en a specious lye to make good the greatest calumnies that can be cast vpon an innocent] What place of defence is left vs, but appeale to the world, whether therre be anie safetie for Innocencie, if bare accusations passe for proofes? and to the right which Justice deneyes none, that while noe proofe is made of an imposed aspersion, the accused may legally purge himselfe, by protesting an iniurie is done him, as all the Catholike Church protestes. Where, in the name of God [ for I haue still a curiositie to heare what malice, being put to it, can inuent ] where was it that this supposed *adulterie, incest, murther blasphemie*, should haue bene bought and sould? speake out, men, or hold your peace for euer; the cryme is too great, the world too iust to take your bare word for't: can you not, at least, hyre some knight of the post to sweare it? That passes for lawfull among some of your Saintes, as I haue heard, and yet we are not so vnjust as to cast the buying and selling of periurie, much lesse all other sinnes, vpon your whole Church, as you doe vpon ours. You are told you lye; because you make my innocent mother, a huckester

of sinne, a chaferer in adulterie, incest, murther: a bawde in blasphemie. I woulde not vse that offensiue word did not the world see I am concerned in honour and dutie, and that indeede there is noe fence against a bare affirmation, but as bare a negation.

Speake at least being prouoked, play the men, & defend your selues; or all honest men will take notice, that you cannot, & because you cannot, you are calūniatours. In what part of the world was this infamous trading driuen? In what market, was this vile marchandise exposed to sale? who were the sellers, and who the chapmen, and vpon what price did they agree? and for what quantitie of this corrupted stufte dealt they? Were the buyers, and sellers, and market place, and all inuisible? then happily you may say, they lay inuisibly skulking in the bosome of our Church, as yours was said sometymes to haue done, and so were inuisible indeede, but yet were, as well as your Church truly was, when none could find it by looking behind Luther. Credat Iudeus Apella: But for my part, beleue me, though we Catholikes passe for the most credulous, yet

haue not I weaknes of credulitie enough to fall into such a fancie , as to beleue, that you ( though you haue an impotent power of seeing what none els can see) that yet you , I say , haue eyes to see what is inuisible ; that is , to see what cannot be seene ; that is , to see , what is not. If you haue any eyes , you will see the truth of what I say ; & if you haue any shame left , youle hold your peace.

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#### THE IV. CALVMNIE.

*As for whores, they permitt them to liue loo-  
sely without punishment, and allot  
them streetes and houses to  
increasē sinne.*

#### THE XV. REFLECTION.

**H**ERE , Madame , comes in a medlie of mixt marchandise , *pauchero de lvn, & paucerto de lautro*; some sound , some corrupt , so vnhappily iumbled togeither , that there needed noe more to spoyle the whole , and to make the assertion a calumnie . *As for uhores they permitt , or tolerate , them to liue loosely*: thus farre , as for me , it should haue past for granted : because

because I haue often heard it reported, howeuer at the first blush it seemes to haue noe good face: But when they add, without punishment, I smell a ratt, and crye corruption. They allot them streetes ( or a streete at least ) to increase sinne, This againe I am forced to crye against, as the naughtie leauen, which spoyles the hole lumpe or batch.

Here, Madame, they may seeme to leaue the body and ayme at the head: knowing well that their malice will be deriuied vpon them both. They strike at my father, hoping to wound both father, and mother, and children with the same blow. We haue heard of a dumme child restored to speech, vpon an apprehended danger towards his father. And should I be struck dumme, contrarilly, vpon this assacinate, where both fathers & Mothers, and nyne owne destruction, are equally aymed at? I confesse a womans words, especially so inconsiderable as I am, are but a poore defence; yet where I was not able to speake a perfect defence, in a matter of fact which I knew not perfectly, I found I was able enough to crye for ayde. The truth is, I had recourse to a friend, verie intell-

ligent, and honest beyond all exception, who had diuers tymes bene an eye, and eare witnesse of that fact &c. and he had the goodnes presently to take his pen, and putt downe, what I found full satisfaction; and I hope, such will your honour, and all louers of truth, find it. And certainly it will afford light enough, to lead you out of that mist, wherin many haue stumbled at a molehill and strayed: and discouer how ill you haue bene dealt withall herein. Please then, Madame, to heare my noble friend, who ( hauing bene three seuerall tymes for a good space together at Rome ) deliuers the fact as followeth.

## THE I. PARAGRAPHE.

**M**ISTRESSE, I cannot but smyle all alone in my countrie chamber, at this sodden surprise, where, while I inioye the delights of a high peace, you call me to warrs, in the defence of our common father, where an equall dutie obliges me to an equall readinesse. You seeme to be in some little disorder; But feare not woman, it is but a false Alarne, there will be noe hurt done. Rome stands at a great distan-

ce, farre enough beyond their Canon shott, what need we to feare their squibbes and flinges then? Its a strong towne, and well guarded The Pope is a good man, and frequent reports giue him to be a Saint: be confident his holinesse and innocēcie of life, will be found proofe against their malice; the reportes of the whores, if they be rightly reported, will be able to fasten noe staynes vpon him, or vpon the chaire which he doth illustrate. But lets laugh a while in our sleeue together, before we begin. What? Is our aduersaries furie run out to so low an ebbe, that it can beare nothinge of a gight or bulke? Haue they spent all their shot vpon our impregnable Fortresses; and now fall they to smale play rather then sitt out, by fireing on our out workes with flashes of powder onely; which giues craikes, but hurtes not; serues to terrifie children, but makes men laugh, to obserue, that their pride and splenne is great indeede, but their hornes short. *Et vanas si-  
ne viribus ira?* So that hauing in vane spent their powder and shot, they fall to childs play. They lay downe their swords, and muskets, & pikes, and fall a throwing the durt of other mens vices vpon vs; that at least, they may besmeere their clothes.

whose bodyes they are not able to wound.  
Well let them vanely went the rest of  
their coller, while we deliuer the truth  
of the fact to such noble soules, as would  
hold it a cryme to detayne Truth pris-  
oner in mistakes. And so lets to the great  
busines, vpon which, you woulde say, the  
fortunes of Greece depends.

## THE II. PARAGRAPH.

**M**I STRESSE, The Protestants  
[or who els they may be who will]  
needs stumble at something which their  
imagination giues them, lyes in the way]  
are mistaken in the fact: for it is most cer-  
taine, that the Pope takes neither fine,  
nor taxe, nor rent, nor yearely tribute,  
to permitt, or tolerate sinne, much lesse  
to authorise, or increase it for a somme,  
which is falsely reported. So that while  
they affirme, and yet proue nothinge, one  
short *Nego*, is all that is due to them for  
an answere. He giues no leauue [I confi-  
dently auerre it] nor approbation, nor  
countenance to that filthie commerce of  
the whores. But contrarily, discounte-  
nanceth, dehorts, punisheth them, and

hinders their increase with great care, watchfullnesse, and cost. All that know Rome know this to be most true, if they be owners of any braynes to haue made obseruation, and honour, to speake the truth. I appeale to their ingenuitie, whether those naughtie women, be not dis-countenanced, curbd, and kept short, by what care ciuile gouernment can sug-gest. For.

First, they are prohibited to come to any publike meetings, or assemblies, where women of hononr meete, as at the Course and other places.

2. They are prohibited to goe in coac-hes, or stirre out of dores on the night.

3. They are prohibited to liue in com-mon one with another, least they might encourage one another in their wicked-nesse: and are forced to liue separate and alone, left single to the melancholie hor-ror of such a solitude, as is onely accom-paigned with a bad conscience ( a home bred punishment ) which a wise Poete will haue to passe the huge torments of Busyris his burning brasen Bull. Hauing much leisure to heare God speake to their harts, many of them enter into

themselues, and change their abominable, and euен painefull liues; confessing with the wise man, that they are worne out in the wayes of iniquitie.

4. They are prohibited to vse any allurement by words or signes: that is, either by calling in passengers, or making any vnciuil or tempting signes with hand or head.

5. In holy tymes, as Lent &c. they are forced to goe to sermons, where greatest diligence is vsed to dehort, and deterre them from that damnable course of life, by thundering Preachers placing death, iudgement, heauen and Hell fire, before their eyes, with the greatest force and life that pious eloquence is able to set them out, as being the most powerfull arguments to strike such rebellious hartes with feare, the begining of wisdome; and consequently, the most effectuall meanes to reclame them.

6. They are not onely, dehorted dis-countenanced &c. but they are also punished both corporally and spiritually: both in soule, body, and fortunes. In their life, they are forbidden all the Sacra-ments, or excommunicated &c. At their death, vnlesse they be changed from their

badd life, they are not permitted to make their last will and Testament, but all their goods are confiscated. Stay --- not to the Popes coffers ( which our antipopes were gaping after ) but to the Hospitalls : and their bodyes are refused Christian burial', being throwen into a place neere the walls of the Citie, hard by the *Porta del populo*, Where, in detestation and punishment of their sinne , they haue noe other then the Asses buriall.

And that the said restraintes might not be proiected onely, but punctually executed: there are publicke officers who haue continually a watchfull eye ouer them, and other malefactours , that they might not transgresse against the former prohibitions , or otherwise. And to performe their office more effectually , they take a liste of all the whores names , that they might know who they are, and where; and be able to force them to the Sermons appointed, should they at any tyme be found negligent.

4. The Pope doth not onely discoultence, dehort, punish, and put a strict watch ouer them, to see all the premises obserued. But, yet further, his Holinesse

endeouours to hinder the increase of them by his owne great care and cost: for first he causeth young girles, not yet marigable, to be taken (at ten yeare old, or there about) from their poore parêts, least they might be tempted by pouertie (*qua cogit ad turpia*) to prostitute those innocents: and these girles he causes to be carefully brought vp in a certayne hospital purpose y designed for that pious worke. And when they come to be of riper yeares, they are prouided with sufficient portions, either to espouse God or man, that is, either to chuse Monasteries, or Mariage.

For this purpose there is a most solempne and deuoute procession made euery yeare to the Dominicans Church, by three or foure hundred of these young girles, all clad in white (and those that will be Nuns, haue little croznes vpon their heades, and white waxe candles in their hands) to the Dominicans Church, where his Helynette expects them in person, and giues euery one of those poore girles a purse full of money, to enable them either to become Nuns or Wiues.

Is this, Madame, as they basely obtru-

de vpon you, and falsely impose vpon the Pope, to permitt whores to live loosely without punishment? Is this, to allow them streetes and houses to increase sinne? Is this, to authorise sinne for a somme? Is this, to pay Tribut to the Church? Or rather is it not one of the foulest and falsest imputations, that euer can be cast vpon a Souueraigne Prince, and heade of the Church? And one of the most base, vnworthe, and vncchristian actions imaginable, to make vse of the ignorance of a fact, at a great distance ( wherin few are able, and fewer willinge to take the paynes to disabuse themselves ) to beget badd impressions in all those [ wherof the world is but too full ] who easily lend open eares to such scandalous reports, to the prejudice of their Christian brethren whom they are bound to loue? Is this, I say to permitt them to live loosely without punishment? since in verite deede they are punished in the ciuite libertie which other women enjoye; in their reputation, being marked out, and knownen to all the world for such as they are: in their consciences, being deprived of the Sacraments. In their purse, not hauing power to dispose of that Mam-

mon of iniquitie which by their infamous commerce, or otherwise, they might haue gayned. Finally in their body or deade corps, it being denied Christian buriall. Is this to allot streetes and houses, to increase sinne, to withdraw the young gouth [the poore girles] wherby they might haue probably bene recruited? Is this to authorise sinne for a somme, to employ large sommes for the conuersion of those that are already vnfourtunatly fallen into that abominable tradinge, and to hinder others to follow their wicked example? So farre is it from truth that the Church receiuers any tribute by them, that it imployes the vigour of good gouernment, much care, and cost, to reclayme them.

So that we may iustly conclude, that the *whores at Rome are not permitted without punishment*: Which yet our enemies affirmed; and we put it downe for the first CALVMNIE.

That *they haue not streetes allotted to increase their sinne*; which our enemies auerred: and it is their seconde CALVMNIE.

That *sinne is not authoris'd for a somme*; which our enemies asserted; and it is their

third CALVMNIE.

*That they pay not tribute to the Church: as  
they falsely imposed, and it is their fourth  
CALVMNIE.*

Deale fairely with vs; put downe all  
these in capitale letters for *Calumnies*; and  
let them be fixed vpon the Calumnia-  
tors foreheads , and we will more  
cheerfully goe on to the ensuinge  
charges.

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THE V. CALVMNIE.

*They authorise sinne for a somme &c. and  
not onely sins past, and present, but to  
come. Witnesse the yeares of Iubilie.*

THE XVI. REFLECTION.

**T**HAT there is noe sinne at all autho-  
rised by the Pope, or the Catholike  
Church,either past, present, or to come,as  
to the whores, hath bene alreadie proued,  
and the contrarie is marked downe for a  
calumnie , if right be done vs. But wheras  
that which they bring for a proofe of it (to  
wit witnessesse the yeares of Iubilie) seemes not  
to relate to the whores alone, but is euен

extended, though most vniustly, to the whole body of the Catholikes, it ought not to passe without giuing some better account of it selfe, nor shall it.

### THE I. PARAGRAPHE.

**M**ADAME, had the yeare of Iubilie indeed, this strange vnheard of, boundlesse power, of not onely pardoning sins past and present, but withall of authorising sinne to come for a somme, I must needes confess, it were a great Iubilie indeede, and we should neuer neede more then one, vnlesse we were madd not to make so comfortable a prouision, when so faire an occasion is offered. But since the Catholike Church doth not onely disowne, but euen detest, and protest against it as a most abominable Calumnie.

I scarce know here whether I should rather wish to be Democritus or Heraclitus. Democritus, to laugh at their blind ignorance to aduenture to speake of things they are so litle versed in: Or Heraclitus, to weepe at their intolerable malice to speake point blanke against their

knowledge and conscience : and to force  
in a witnessse by head and shoulders , to  
stand vp in a cause which he never either  
saw , or heard , or euen dreamed of : wi-  
nessse , say they , *the yeares of Iubilie*. This is  
the highte of basenesse . Yet hold on , doe  
your worst , we defye you ; vse what vio-  
lence you can , you shall never be able to  
wrest a word out of our labilities to your  
aduantage which publisheth justice and  
peace indeede to the repentsinner .  
But makes noe outcry , or open call of  
authoritie to sinne for a somme . Speake  
for your selues if you haue any reliques of  
worth , or wit , or euen impudencie left  
you , which you haue not alreadie degor-  
ged . Your honours are at stake , & should  
you bring noe apparent proofes , at least ,  
after such prouocations , your owne verie  
friends would leaue you for impostours .  
In what Councell of ours , in what Cata-  
chisme , doe you find it out ? Reade it out  
of some of our Diuines , or controuersti-  
stes , who haue written large volumes of  
the power &c. of Indulgencies : Reade , I  
say , that sinns past ; present and to come , are  
authorised for a somme in *the yeares of Iubilie* .  
And the world will see you lyed not gra-

tis, and wele all put a curse vpon that Rocke of Scandall, vpon which you stum-bled. Looke backe to former tymes, if you list, and read it out of some of our sworne enemies, and euen that will pleade a part of an excuse. Run backe to the Walden-sians those blindbeggers of Lions, the first visible opposers of Indulgences and begge some poore ayde from them. *Indulgen-*  
*ces, say they, which the Pope grantes, are no-*  
*thing at all worth.* But this falls farre short. Run to Wicklife that homebred Monster Its a fond thinge, saith he, to giue credit to the Popes and Bishopps Indulgences. This doth partly out-vie these others, yet comes not home. Run to Luther, heire ap-parent to those illustrious ancestors, and best improuer of that noble inheritance, Who was as fowle mouthed an Apostle, as one would wish, if we beleue S. Thomas Moore who leaues him *cacantem ca-*  
*uatumque.* Which words as any one may easily guesse by the affinitie they haue with the french, marke him out for a beastly fellow.

## THE II. PARAGRAPH.

**I**N DV LGENCE S are the most impious deceipts, of most wicked Popes wherby they cheate, and loose the goods and soules of the faithfull. This is to speake out, in my conceipt, and yet we heare not of authorising sinnes past, present, and to come, for a somme. So that this testimonie is most due to you, and you shall not want it, that through you be but younger brothers, you haue yet outstript all that euer went before you in a lawlesse impudencie.

But what you cannot find in our authours or Church (should you euen burst for it) to wit sins past, present, and to come, authorised for a somme in the yeares of Iubilie: what if I should find in yours, and cost you nothing, noe somme at all. Looke towards Luther, hes a good fellow, and will deale more liberally with you. Looke vpon him, I say, & you shall not onely find a Plenarie Indulgence, farre more ample then euer Pope durst grant it, for sinnes past present and to come, but euen an absolute saueguard from all danger to boote, saue onely infidelitie. A Christian, or

baptised person, saith he, is so rich, that, although he would, he cannot loose his saluation by any sinne, how great soever, vnlesse he will not beleue. Or if you liue neerer France goe to Caluine, and there too you may haue the Pardon of the Iubilie yeares for sinnes past present and to come, without paying a pennie. At what tyme soever, saith he, we be baptised, we are at once washed and cleansed for all our life. In baptisme is obtained perpetuall and continuall forgiuenesse of sinnes ouer unto death. These are gallant men, Madame, and find ways to save their followers (in a manner will they nill they) without all the paines, and care, and cost, which we Catholikes are wont to be put to, as your Ho. will please to heare; for now I am resoluued to leave those Calunniatours, and deliuer to your La. in all sinceritie what I haue bene alwayes taught by my Catholike Mother in this behalfe.

### THE III. PARAGRAPH.

PLEASE then to know, Madame,  
 & be it knowne to all those that may  
 haue received bad impressions by the  
 foresaid

foresaid flaunders, that the Catholike Religion teacheth not that sinnes past, present, and to come can be pardoned, much lesse authorised for a somme, either by Iubiles or otherwise but protestt against it as a Calumnie.

2. That our Iubilie yeares, and our Indulgences, neither puts a pennie into the Popes purse, nor takes a pennie out of ours, but such as we freely and without constainte give charitably to the poore, or bestowe in other pious vses: And this I affirme absolutly vpon myne owne knowledge, neuer in fiftie yeares space hauing mette with any iniunction or praetise to the contrarie.

3. That noe sinnes at all are pardoned, nor pretended to be pardoned in our Iubilie, independently of the Sacramental absolutions we receiue in the Courts of Pennance, to whiche the sinner is remitted to haue pardon for his sinnes, as they were remitted by our Sauiour Christ, and his forerunner Sainte Iohn: Doe euery one of you pennance: and againe: vnlesse you doe pennance, you shall perish all togeither.

4. That sinnes are neither remitted

in the Court of Conscience, nor by our Jubilie, saue onely by the Sacrament of Pennance, consisting of Contrition, Confession, and Satisfaction: that is, by sorowe to haue offended so diuine a Maiestie; by an humble and sincere confession of our faultes in the eares of a Preist approued, and satisfaction according to his iunction, or the measure of our crimes. This is our faith, this is our common and approued practise. Which is indeede so rationall and so satisfactorie, euен to common sense, that I cannot dreame what the most criticall braine can haue to say to it. A person of honour is offended by iniurious wordes, or actions &c. The offender conceiueth hartie sorowe for it; he expresses that sorowe by a sincere, and humble Confession of his fault, he testifies himselfe readie to giue what satisfaction may be iudged competent, to the worthy person offended. What more can be desired by any man. And yet, Madame, if the Catholike practise be pretended to goe at any lesse, it is either taken vp vpon credit, or gathered from some particular Authours within the large compasse of the Catholike Church,

whose single and loose practises, are neither beleeuued nor approued by the same Church, and consequently are vnworthily imposed vpon her, and her dutifull children.

## THE IV. PARAGRAPHE.

**N**OR is this, Madame, (as they falsely say) to haue a countenance, forsooth, for couetousnesse. But to haue a second and sure table after the shipwraike of sinne, which is bought by noe other somme but the repentant teares, of a contrite and an humbled hart, which being stamped by Gods grace, are by all Catholikes held to be current money in the sight of God, without the addition of any other somme, as is basely asserted, and imposed vpon Catholikes, without all ground of truth, saying: (as it were in the person of a Catholike) *That the offendants must haue a true Contrition, or their somme of Money will doe them noe good, noe more then will a true Contrition without the somme.* Let those slanderers produce at least one Catholike Authour, who holds this abomi-

nable opinion, (& the Catholike Church will anathematise him) to free their credit: or it will be taken for granted, that it is more then they can doe, & noe lesse indeede then an absolute Calumnie, vnlesse it be a somme that ought to be restored to the right owner, before the sinne can be absolued, according to that ancient Maxime; *non absoluuntur peccatum nisi restituatur ablatum*, Such is the Justice of Gods Church, of hich there is noe practise among those that liue without, as your Honour well knowes, and noe protestante candency.

Thus farre haue I deliuered what is not taught by, but falsely imposed vpon, the Catholike Church, to remoue all such causelesse Calumnies. Now, Madame, with your permission, will I passe on to put downe what I haue bene alwayes taught in the same Church. That you may clearely see from what sourse that power of Indulgences is deriued, and how ancient they are. And with what effects and fruites they are practised amongst vs.

And wheras now, while I writeth eſc

thinges, it hath pleased God to send vs a Jubilie, which all Paris is endeuouring to gayne, I haue iudged it not out of the way of our present discourse, to bring you acquainted with the forme and teneur of it, word for word as it lyes in the Popes Bull; which being, in some passages, attended with short obieruations, may happily proue more satisfactorie, then any other thinge could be said vpon that subiect.

The Vniuersall Jubilie granted by our holy Father Pope Alexander, by the divine prudence the seauenth of that name, to implore Gods grace and assistance in the present necessarie of the Church.

ALEXANDER Pope the seauenth to  
all faithfull Christians to whom these  
presences shall come, health and Apostolicall  
Benediction. casting the eyes of our soule, from  
the most eminent sea of the Church, vpon all  
the partes of the world; and attentuely consideringe  
the continuall calamities whiche afflict  
the flocke wherwith we are intrusted from abo-  
ve, we are not able to represso the frequent sorrows  
which burst out from the botome of our harte,

nor the teares which flow from our eyes in abundance. For what hart of iron would not be sensibly touched, with the present miseries which overflow the Christian world? Warre is sett on foote, and growes every day more and more obstinate among Catholike Princes, and to appease it, all the inuentions of humane prudence, haue hitherto proved vnprofitable. In the East, the countries which were subiect to the power of a most pious common wealth, are infested by the turkish marrs often yeares continuall. In the North, a parte of the kingdome of a most Catholike kinge, is inuaded by heretick armes: and the frontiers of the rest, is not safe from their malice and power. In the south partes, a cruell plague is begun, which depopulates the neighbouring nations; and horribly eatens this capitall Cittie of the true Religion. All is full of the terrorre, and iust apprehensions of the miseries which inuirone vs. So that now more then euer, we resent the hand of God to lye heare vpon vs, because our crymes prouoke his wroth: to appease which, though we cease not to employe our owne sacryfices in particular, and those of others, together with the oblations of prayers without intermission, yet we judge that we shall more promptly receive the effects which we hope from Gods mercie.

ey, if the Prayers of all fai. hfull Christians we-  
re ioyned with ours, their soules being first pur-  
ged of the sinns which defile them, by the hol-  
some remedie of sinceere Pennance: for our good  
God is myld, and mercifull, and pardons all  
that inuoke him in sinceritie of harte.

## THE I. OBSERVATION.

MADAME, you will obserue, that  
we meete with nothing yet that  
seemes any thinge to Sauour of that base  
trading, whiche our enemyes woulde im-  
pose vpon vs, nor will there any other ap-  
peare in all the Bull. Marie this appeares,  
and is made visible and intelligible to all  
that haue eyas to see, and eares to heare.  
That he haue a good Pastour who sleepes  
not, but is vigilant ouer all his vniueriall  
flocke. That he wants not care to consi-  
der, nor bowells of mercy to commisera-  
te his childrens calamities, whiche by com-  
passion he makes his owne. He knowes  
that his sheepe whiche he calls, are spred  
all the world ouer, and they heare his call  
to the furdest corners of the earth, and  
know him, and acknowledge him by their  
prompt obedience He calls them not to

inrich himselfe with the fleese, but to  
inrich them with the blessings of remis-  
sion and pardon , the fruites of Christ's  
Passion , intrusted in his hands. He calls  
them to fasting , praying , pennance , wor-  
kes of mercy , vse of Sacramentes &c. and  
his order is hardly distinguished from the  
execution therof : they all run : the Em-  
perour , Kinge , Prelate , Prince , Preist  
and people , with vnaminous hartes , and  
ioynt endeouours , to make violence  
against heauen ; and force , as it were , ne-  
cessarie blessings from the hands of  
Mercy .

The Pope goes on . Now that all these  
thinges may be done with more fruite and pro-  
fit , and accompanied with more feruour of  
Spirit , we haue thought good , following the  
ancient custome of the Romane Church , the  
Mother and Mistresse of all the rest , to open ,  
communicate , and distribute the treasures of the  
same Church , wherof we are made the Dispен-  
sers by the grace and authoritie of our Sauiour  
Iesus-Christ . And to his effect , on the behal-  
fe of Almighty God , Father , Sonne , and holy  
Ghost , by Apostolicall authoritie , withall fa-  
therly affection , we request , admonish , and  
exhorte in our Lord Iesus all faithfull Chri-

stians in generall of both sexes , as well those of  
this our Holy Citie , as those that are out of it,  
in what place soever , that they would devoutly  
sett vpon and accomplish the thinges following ,  
and that they would beseech God our Sauour ,  
by the bovells of his mercy to vouchsafe to pro-  
tect the Catholike faith , and defend it , against  
the attempes and ambushes of her enemyes : to  
extirpate heresie : to grant peace to Christian  
Princes , together with a true and profound  
tranquillitie : to deliuere such as are alreadie in-  
fected with the plague , and preserue the rest :  
and to succour the Church in the present necef-  
sities which she grones vnder .

## THE II. OBSERVATION.

WHAT appears yet but good and ver-  
tuous , and well beseeming that com-  
mon Father ? He neither speakes of sel-  
ling , or euengueing , out of any store of  
his owne , but out of the common stocke  
of the Catholike Church . Or by any  
other authoritie but that which was left  
by Iesus Christ to the Church , and deri-  
ued vpon his person by lawfull succession  
euен from the Chaire of Peter , erected  
by Christ Iesus . Nor doth he make vse of

this authoritie vpon a slight occasion, but  
in a generall and crying calamitie. Nor  
yet doth he employe this common trea-  
sure for any sordide lucre, or otherwise  
badd end, or by such indulgence to make  
Christians lesse carefull to performe good  
workes &c. But for a most laudable and  
**Christian one, to thend,** saith he, *at their*  
*fastes, prayers and penitentiall practises, to*  
*which he exhortes them, may be done with*  
*more fruite, & feruour of Spirit.* Thertordoth  
he open, communicate, & distribuite the treasur-  
e of the same Church on the behalfe of Almigh-  
tie God, Father, onne, and H. G. Nor doth  
he take vpon him to begin a new thing  
neuer before heard of in the Church of  
God: but proceedes according to the ancien  
cūstome of the Romane and Mother Church.  
Which is deliuered in the Councell of  
Trent as followes.

Wheras the power of granting Indulgences  
was conferred vpon the Church by Christ; and  
that she vsed this kind of power, deliuered vnto  
her by the diuine prouidence, in the most an-  
cient tymes; the holy Synode doth teach, and  
comande, that the vse of Indulgences,  
which is verie profitable to all Christians, and

made good by the authoritie of holy Councells, should be retayned in the Church, and doth anathematise or curse all such, as either affirme that they are vnproufitable, or denye that the Church hath power to grant them. Howbeit the Councell desires that moderation be vsed in granting them, according to the ancient and approued custome of the Church; least otherwise Ecclesiastical discipline might be shaken by too much facilitie. And desiring that the abuses whiche were vpon haue crept in, wherby the famous name of indulgences is blasphemmed by the heretiques, should be corrected and amended, it orders in generall by this present Decree that all base lucre for the gayning of them, which hath bene a great cause of many abuses among the Christian people, should be utterly abolished.

### THE III. OBSERVATION.

HENCE you may see, Madame, that the Pope goes not along without Counsell & authoritie: nor did the Councell of Trent begin any new thinge, but continued an old: runing still secure in the foote stepps of Ancestors, and ancient Councells. But wheras neither Pope,

(proceede he never to fairely, farterly; and Christianly) nor ancient Fathers, nor Councells, will find any great credit with our souueraigne Aduerlaries, who may seeme to say with those arrogant persons described in the II. Psalme

*The first.* *neſſuſe of our Indul-* (We will magnifie our tongue: our lipps are our ſe of our one, who is our Lord) and vpon that proud gences, accompt, will be their owne, and the worlds great iudges, I will onely out of respect to your Honour, and other louers of truth, point at the authorities in the binding, margent, taking vp with one passage out of S. Paule, which me thinkes should satisfie all men, and giue them occasion to the Church reflext, that the Churches and Popes proceeding, in point of Indulgences, was drawn vpon that Originall.

*The p[ro]p[ter].* This holy Apostle then, Corinthians 1. and 5. planelly exercises the power which Christ S. Matthe 16. conferred upon his Apostles, and in them to his Church as to the first parte of it, to witt, to retayne sinne &c. vpon the incestuous Corinthian. I indeede absent in body, saith he, but present in Spirit, haue alreadie iudged 1. S. Cyp 13. Epiph. 15. or 11. in Spirit, him that hath so done, in the name of our Lord Iesus Christ &c. to deliuersuch an

one to Sathan for the destruction of the flesh, in some  
that the spirit may be saved in the day of our  
Lord Iesus-Christ. Behold the offender ex-  
communicated, or cutt of, from the  
Communion of his Christian brethren,  
& kept in pittance for his cryme. But as  
to the seconde parte of remitting or loosing  
&c. in the 2. to the Corinthians 2. being  
moued to compassio by Tymothie, Titus,  
&c. he grantes him an Indulgence or par-  
don, and remits the rest of his pittance.  
For my selfe also that which I pardoned, if I  
pardoned any thinge, for you, in the person of  
Christ, that we be not circumuerted by Satan.  
Nor is the Popes Indulgence any other  
thinge then a remitting, or pardoning,  
part of Penance or satisfaction incurred  
for, or otherwise due to sinne; and that  
too in the name, person, or by the autho-  
ritie of Christ, the guilt therof being al-  
readie pardoned.

The Bull againe. Wherfor we confiding in  
the mercy of Almighty God, and in the au-  
thoritie of his blessed Apostles S. Peter and S.  
Paule, in vertue of that verie power which we  
haue received of our Lord Iesus Christ without  
any merite of ours, to rye and vntie, doe grant  
and giue by the tenure of the presentes most ple-  
narie Indulgences, and remission of all the

sinns (as it is wont to be granted in the Jubilee  
yeare &c.) to all faithfull Christians that are  
in our said holie citie , who within the space of  
a month after the date hereof , sh. ll faste one of  
the frydayes of the said moneth ; and having first  
confessed their sinnes , shall reverently receive  
the most holy Sacrament of th. Eucharist . And  
( least by the great concurse of people , should  
they visite Churches after the ordinarie man-  
ner , the infection might be increased ) deuou-  
tely say their the Rosarie of the Blessea Virgine  
Marie , or the seauen Penitentiall Psalmes ,  
with the Litanies and prayers follo . ing , at ho-  
me in their owne particular ; and prayed for the  
foresaid purposes , and giuen almes to the poore  
as their owne charitie may suggest to each one  
in particular . As also to all others in what pla-  
ces soever without our said citie , who are in pla-  
ces where there is noe suspicione of the plague  
( which we leauet to the iudgements of the ordi-  
naries of the respective places ) shall visite the  
Churches appointed by the said Ordinaries , their  
Vicaires , Officialls , or by their order ; or in  
want of them , by such as haue charge of soules  
in those places , presently after these presentes  
are come to their knowledge &c. The rest of  
the Bull I omit , as contayning onely the  
style of the Court , togeither with the

Priuiledges granted to all Preists appro-  
ued by lawfull authoritie, to absoluue all  
reuerued cases: irregularities, Censures,  
changing vowes &c. and permission for  
all Penitents to make free choyce of any  
Preist so approued.

#### THE IV. OBSERVATION.

AND, I beseech you, good Mada-  
me, hat can malice meete with in  
all this, I doe not say, iustly lyable to so  
blacke calumnies, but euen not worthy  
of highest commendations. A generall  
care in a common father to excite his  
children to Pennance, and the practise  
of warkes of pietie, and Christian chari-  
tie. A generall obedience and concur-  
rence in the children, vpon their fathers  
call, to complie with the said workes,  
therby to amend their liues, and appease  
Gods wroth. He is moued by a most iust  
cause, the common calamite, wherby he  
conceiuers the diuine Maiestie highly of-  
fended. He suggests the best meanes to  
remoue it, euen that whiche he learnt of  
our Sauiour Iesus Christ and S. Iohn, Pe-  
nance, and the actes therof, fasting, praying,

and almes deedes , which extinguish sinne , as  
water doth fire . And all this , in the name ,  
authoritie , and person of Iesus-Christ , as S.  
Paule did . And they ( howeuer they are  
confident of his authoritie ) hopeing for  
nothing by the Popes concessions , vnles-  
se , first , by their owne endeouours , and  
good dispositions , with the helpe of the  
Sacraments , they be in the state of grace .  
In which state , and noe otherwise , they  
are hopefull , in Gods mercy , to receiue  
the effects , or fruites of the Popes par-  
dons ; to wit , full remission of the paines , or  
satisfactions , due to their sinns . And yet in  
the name of God , what a bugge beare is  
this made to deterre the ignorant from  
pope and papist ; as they please to qualifie  
vs Catholike ? As though , forsooth , he  
vndertooke to saue and damme , and sell mer-  
cy to whom he pleased : while notice is not ta-  
ken the while , that the least Minister  
( greater then all the popes putt togei-  
ther ) arrogantly takes vpon him , to  
preach plenarie pardons from both the  
guilt and paines of sinne to all offendants ,  
be their crymes neuer so enormous ( at  
least if not publicke ) without refetue ,  
without satisfaction , without restitution ,  
onely

onely vpon a bare repentence, which is but one part of the popes iunctions, & that onely to remitt the paine due to sinne. O what a vaste, blind, prodigious bountie is this? which renders Christians so rich, that they cannot euен perish if they would, vnlesse they leau of, to believe: as the teneur of pope Luthers vaste Indulgences beare.

And now, Madame, in some measure, agreeable to my weaknes, hauing purged my Catholike Mother, in point of the fowle Calumnies cast vpon her, & vnhandsomely foisted into your feast by our enemyes, me thinkes I am recouered out of a fowle passage, and restored to a faire plane, where I meeete with a more gentle aire, and delightfully doe I walke too and fro on it. For surely, say you, Monasticall liues are profitable to the common wealth: because it keepes peace, and makes plentie, and begetteth a habit of sobrietie which giues a good example, and many tymes draynes their owne mynds, though naturally othernise disposed, to follow the outward carriage: for the custome of the one may alter the nature of the other &c. The next cause for plenty, they are of a spare diet, and most of what they eate or should eate by

their order, is fish, rootes, &c. and the like.

Madame, Though by this discourse, your gentlenesse giues vs enough to appeare glorious in the eyes of the world: and makes vs fit subiects to find more fauour in protestant common wealthes then we could euer hitherto meete with (since we alone practise a profession, which keepes peace: makes plentie: begetts a habit of soberetie: we vse ceremonies which keepes the Church in order, and giues it magnificence. Besides it keepes out murmure, discontent, and idlenesse, which are the causes of rebellion) yet, vnder fauour wheras, in conclusion, you seeme to doubt whether it may be any aduantage to the soule &c. we must not sitt downe content with these halfe payementes, (and the worse, halves too) we must not take vp with driblets for consideration, with losse of the principall. The cheife ayme and end of Monasticall life is the ornament, beautie, and felicitie of the soule; or to say all in one word, the perfection of charitie, so farre forth as it can be attaynd to in this life. Those other temporall benedictions which accrue to the world and themselues (intimated by your La.) from that holy profession, are

but partes of the hundredfold promised by our heauenly Master in this life , to those that abandonne all for loue , life euerlasting being reserued to the next , for the soule . As I hope your Honour will haue found conuinced by reason in the fourth Chapter aboue ; as well as by authoritie in the first , seconde , and third , where it is made appeare a tymely production of Primitiue Christianitie in the first . In the seconde , it is graced with angelicall prerogatiues by the holy Fathers vnanimous votes . And in the third , loaden with admirable fruites of Spirit , by the vndenyable testimonies of ancient Histories . How comes your Honour then to goe on as followes , saying .

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*Although rationally , one would , thinke that God should not take delight in shauen heades , or bare and dirtie feete , colt backes , hungry stomacks , or any outward habit .*

#### THE XVII. REFLECTION.

**M**A D A N E , I cannot but looke vpon this passage as a remnant of  
K ij

the old leauen, noe production of your better seasoned soule. This is certainly some fume belched vp from the too full bellie of some fat Epicure in the middst of his deuoute prayers and pious resolutions, of *lets eat and drinke, because to morrow we shall dye.* For this strikes not onely at the bare backe, and hungry stomackes, and durtie feete of the poore Monke or fryer onely; but at all the penall actions and satisfactorie workes for finne, so highly praysed, and frequently practised, by all the ancient fathers, Martyrs, and Confessours of the primitiue tymes. That I may not say it hath a lash too euuen at Christ his sacred and torne shoulders, at his laborious and paynefull actions and passion. I am not ignorant that those libertines doctrine, and pleasures is, that his sufferance sufficed for all, and freed vs from further sufferance: but as they are not taught thiseuen by faith it selfe, which is not now the question; so, much lesse are they able to perswade it by reason, which is the thinge in present agitation: for rationally one would thinke that God should not be delighted in his sonns bare shoulders, his ignominious humiliations,

& publicke abandonment. And thence it passed for a scandall with the lewes, and a follie with the gentils, though it were indeede the loue , and mercy , and wisdo-  
me of God.

Why should we then , Madame , ouer-  
matche ourselues in struing to discouer  
by the twye-light of reason what God  
may be delighted in and what not , and by  
that meanes put rockes of scandal in  
the way for licentious soules, which per-  
ceiue not what belongs to Spirit, to stum-  
ble at , while we haue better starrs to wal-  
ke by : wheras there is nothinge more  
wholsome and secure in Christianitie  
then that the authoritie of Scripture  
should preceede and conduct reason , as  
your La. also concluds when you leauē  
your selfe purely to the guidance of your  
owne second and better thoughtes , con-  
cluding , neither must we follow our ow-  
ne reason in religion but faith , which is  
the guide of our conscience . Whether  
then reason lead vs to it or not , God may  
be delighted in bare shoulders &c. if faith  
guidevs to it ; which yet can neuer be with-  
out reason , howeuer it may be without  
the reach of it . And as for the reach of my

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reason, I ingenuously acknowledge it to be of so smale an extent, that I should not be able so farre to looke into that hid-den God his counsells, as to discouer whether he may be pleased or displeased with any of our actions at all: since I should not thinke that Eagles stowped to the flight of flyes: that tapers could adde light to the sunne beames: that lesse then a droppe could swell the Ocean: that *nothing* compared to *All* could appeare someting: that that inconsiderable and vanishing vapour, *Man*, could afforde delight to the diuine Maiestie. Noe contrarily I should apprehend *pleasure* to be a kind of addition, by the attaynement and fruition of some good, which we begin a new to possesse, and *displeasure* to be a withdrawing and priuation of the same. Wheras, God, as he is his owne *beeing*, so is he his owne *happie beeing* from all eter-nitie, his owne contēt, his owne Soueraigne and superadmirable delight, and felicite. Being neither subiect to addition, nor diminution. And thence it should seeme the Royall Psalmists reason moued him to conclude *God to be his God, because he needed nothing that was his*, to make

some new accession of delight or happiness. And Lucretius, though, otherwise an Epicure, said of God, *that he abounding in his owne riches, stands in neede of none of ours.* So that, happily, should we consult reason alone, we should hardly find out how he could be delighted (not onely in bare backes &c.) but euen in those better thinges wherin you place his delights (nor doe we deny it) *as in an humble harte, and lowe desires, a thankfull mynd, sorowfull thoughtes, repentant teares &c.* And so by the waight of flesh be borne downe vpō that other vnworthy thought which you presently after expresse, but approue not, saying, *for we might thinke that God did not intend man more miserie, or lesse of this world then beasts,* Madame, had not this production of rationalitie bene better stifled in the Conception, then brought out to light, since there are but too many that doe not onely thinke it, but practise it also, without any other invitation, then impeached reason, or corrupt nature bowed downe to bestialitie? *for man when he was placed in honour, understood it not, and so was compared to brute beastes, and was made like to them.* Hence

such as measured their actions by this crooked rule, said: come therfor let vs injoy the good thinges that are, and let vs quicklie vs the creature as in youth, let vs fill our selues with precious wine and oyntements; and let not the flowre of the tyme passe vs. Let vs cro - ne our selues with roses before they wither. Let there be noe medowe which our riote shall not passe through. Let none of vs be exempted from our riotousnesse: euery where let vs leaue signes of ioy: because this is our portion, and this our lot.

See, Madame, into what precipices man rushes downe, when quitting the royll way prescribed by faith, he adheares to his owne braine absorpt in sensualltie. And when Spirituall and holie thin-  
ges are waighed in deceiptfull ballances, not with the sanctuarie waigtes. Gods Prouidence and mercy hath graciously furnished vs with better rules, surer war-  
ranties, which according to S. Peters Counsell, we should doe well to attend to, as to a candle shinning in a darke place, vntill the day da .ne, and the day starre arise in our hartes. And in the interim, according to S. Paules, not to be wiser then we ought to be, but to be wise to sobrietie.

Taking then faith , or the word of God  
for our guide, we cannot doubt but God is  
delighted in man , the masterpeece of all  
his diuine workman shippe here below.  
Since he hath left it put downe by the pen  
of the holy Gost , that *his delights are to be  
with the Sonnes of men*. And what doth he  
cheifly desire in man , but his hart, which  
he seemes to sue for , *sonne gine me thy hart?*  
And what doth heayme at in his hart but  
his loue , whose seate it is ? All then , Ma-  
dame , that is loue , for loue , or condu-  
ceing to the seruice and aduancement of  
loue , is agreeable , or delightfull , in the  
sight of the diuine Maiestie ; since *that is  
the fulnesse and end of the law and prophetes.*

So that , Madame , aske Hilarion why  
his backe and whole body is naked , and  
he pointes you out the Gospell , that Di-  
uine Robber , for the Authour of that  
blessed cryme , saying it was that booke  
which stript me .

## THE II. PARAGRAPHE.

A SKE the poore Frier why his feete  
are bare and dirtie , and he presently  
answers , it is for the loue of his Lord and

Master. Aske him againe, whether of the two he preferrs , a cold backe, or an humble hart ; and he replyes with smiling, that you quite mistake him, if you conceiue he places perfection *in shauen heades, dirtie feete, cold backes, hungry stomackes, and course and simple habits*, which did they not proceede from loue , and lead to loue , he woulde value at nothing, as apprehending those exteriour thinges alone, little gra- tefull in the eyes of heauen. But since we are made sure by faith , that God is a *Phylan tropos* , and a heauenly Pigmalion, who falls in loue with the peeces of his owne hand , and loues mans mutuall loue , as being the end of his law , his labours , and passions , reason easily leades vs to inferre , that rationally too he must needes loue the meanes to the same end , ( as euery rationall man vses to doe , and that so much the more effectually , by how much he desires the end more ardently ) such as we conceiue these in part to be , if not immediately , at least mediatelby remouing thinges opposite to it. For ( goes the Frier on ) we haue heard from S. Au- gustine , that two loues haue built two cities: selfe loue , *in contempt of God, an earthly one:*

the loue of God, in contempt of onesselfe, a hea- In the  
uenly one. The first seeketh the glorie of men, <sup>Citie of</sup> God en-  
but the latter desires God onely as the testimo- glished  
nie of the conscience, the greatest glorie. That <sup>by Cras-</sup>  
glories in it selfe, this in God &c. That boa- <sup>baw.</sup>  
steth of the ambitious conquerour led by the lust  
of Souueraignetie. In this every one serueth  
other in charitie, both the rulers in counselling,  
and the subiects in obeying. The wisemen of  
that follow either the goods of the body or mynd,  
or both, liuing according to the flesh. But in  
this other, the heauenly Citie, there is noe wi-  
dome but the pietie that serueth the true God,  
and expecteth a reward in the societie of the  
holy Angelis and men, that God may become  
all in all. That first loue must be subdued, that  
this may gett growth: the decrease of that being  
indeede the increase of this, as the vtter ruine  
of that, is the perfection and raigne of this.

And ( vrges the Monke or Frier ) is  
this like to be done without labour, where  
we all experience in our selues, what  
we heard from S. Paule, a continuall ci-  
vile warre in this mortall body of ours,  
where the rebellious flesh makes head  
against the Spirit? Is it enough to talke of  
humbled hartes, lowly desires, thanke-  
full myndes, sorrowfull sighes, repenting

teares, and feare of offendynge, without  
vseing any effectuall meanes to procure  
them? Or can we be so desparatly left by  
common sense, as to conceiue, that pow-  
dered heades, and paumpered feete, dain-  
tily couered backes, and cramp bellies,  
should be a more conducing meanes,  
then those others which we imbrace, whi-  
lest they are looked vpon by you with  
contempt and scorne, as thinges irratio-  
nall?

### THE III. PARAGRAFHE.

**I**T was not thus that the Prophete Io-  
nas, who was sent from our Lord, pre-  
ached to the Niniuites. It was not thus that  
the Kinge and people vnderstoode him;  
who, besides that they beleueed in God, pro-  
claimed with all a fast, and were clothed in sack-  
cloth from the greater to the lesser. And when  
the word came to the Kinge he rose out of  
his Throne, and cast away his garment from  
him, and was clothed with sackcloth, and sat in  
ashes: some Courtier might haue thought  
that this lowe bodily posture was not su-  
itable to Maiestie, and that God ratio-  
nally should not be delighted in his sack-

cloth and ashes, but in the humilitie and lowlynesse of his hart &c. yet it pleased God to testifie he was pleased in it, since the holy texte saith, that God sawe( not their hartes onely )but *their workes*, that they were conuerted from their euill way, and had mercy &c.

The good Iob too reprehends himself, and doth Penance in imbers and ashes <sup>Cap. 42. 6.</sup> making vse of an abiect posture of body, together with an humbled harte, what ever mistaken reason might haue suggeted to the contrarie.

The kingiy Prophete also went on in the same way, put on cloth of haire, and humbled his soule in fasting, imploying good meanes to procure better effectes.

If examples out of the new law doe better please, looke after S. Iohn Baptist in the wilderness: where you shall find him practising and preaching penance, in a rugh garment of Camels haire ( not wounen into fine chamlet at Bucerus blushest not to putt it) with a girdle of a skinne about his loynes, whose foode was locustes and wildehonie; making himselfe the Prince and president of dirtie feete, cold backes, and hungry stomackes. I meane

a blessed patron of a solitarie and austere life and profession. Of whom our Sauiour said to those, who went out to see him, *that they went not out to see a man clothed in soft garmentes &c.*

## THE IV. PARAGRAPHE.

**O**R if you had rather looke vpon him, who came after him, but was made before him , the lachet of whose shoe he was not worthy to vntye; that onely begotten sonne in whom his heauenly father was well pleased , saying: *heare him.* Let at least his sacred words be layd vp in our , harts, and let his example be putt downe for a sure Rule. *Vnlesse,* saith he , *you doe pennance you shall all likewise perishe.* But what pennance must this be? Certainly that which his wisdome taught vs, not that which our iniquitie feyned to it selfe. That which his painfull examples pointed vs out : not that which our owne licenciousnesse pleaseth to admit of. Because he suffered for vs, leauing vs an example that we might follow his steps. And saith he , *woe be to thee , Corosaim , woe be to thee Bethsaida ; for if in Tyre*

and Sidon, had bene wrought the miracles that haue bene wrought in you, they had done penance in haire cloth and ashes long agoe. See what kind of penance he points at, not humble hartes, and sorrowfull thoughtes alone; but such as inuolues the ioynt endeuours both of body and mynde: humiliations, abiections, chastisements, and mortifications of our owne members, that we may beare about with vs a sound and pure scule, in a sound body, *that is, to thend we may become holy both in body and in Spirit,* according to S. Paule.

And if this were his preaching, his practise swarued not from it. For he confesses of himselfe that he was in labours from his youth. He liued in the wildernesse, watched, fasted, prayed whole nightes longe, while he had neither sinns of his owne to satisfie for, nor iudgement to dread, but onely for our crymes, and our example. *I haue left you an example,* saith he, *and how, an example which I would haue you to follow: because, who followes me walkes not in darknesse, but shall haue the light of life.* Which while we haue, by his grace, let vs confidently walke in it, least being left to run at randome, and

grope out our way by the fallible light of reason, darknesse so ouertake vs, that we shall not know whither we goe, and so vanish in our owne knowledge.

It was not thus that the great S. Paul followed him, vho came not to vs in loftinesse of speach, or of wisdome, but in the simplicitie and ignominie of the Crosse of Christ, iudging not himselfe to know any thinge among vs, but Iesus Christ, and him crucified; that is, suffering the greatest corporall paines, the greatest pouertie and nakednesse, and the greatest abiection and confusion imaginable: thence teaching vs by bodily mortifications and paines, to vanquish the flesh: by pouertie and nakednesse, to conquer the concupiscence of the eyes; and by confusion and ignominie, to subdued the pride of life. This was the humble knowledge that the great Apostle affected, *Iesus Christ, and him Crucified wherin he placed all his glorie.* Thus to liue wholly to God, he was nailed with Christ to the Crosse, and liued he, now not he, but Iesus Christ liued in him.

THE

## THE V. PARAGRAPHE.

**F**INALLY to putt this busines in its true light, let vs looke into the circumstances of that admirable Apostle. Neuer had any the vertues which your La. speakes of, in a greater measure. Neuer did any putt a greater rate vpon pure loue and charitie then he; who should he haue spoken with the tonges of men and Angels: should he haue had all Prophecie, knowledge of all mysteries, all faith euē to the remouing of mountaines: should he haue bestowed all his substance vpon the poore; and euē deliuered his body to burne, and yet haue wanted charitie, he esteemed himselfe nothing, nor conceiuied any aduantage to accrue to him by all those other thinges.

Neuer had any humilitie of hart, & lowe desires, in a greater degree then he: who pronounced himselfe the least of the Apostles, and one not worthy the name of an Apostle. As reputing himselfe te first or greatest of sinners.

Neuer did any more admire Gods wifdome then he, who leauing reason, betakes himselfe to highest admiration,

crying out. *O the highnesse of the wisdome, and knowledge of God: how incomprehensible are his iudgementes, and how inscrutable are his wayes.*

Neuer did any breast harbour more sorrowfull sighes then his; who testifies of himselfe, *that he had great sadnessse, and continuall sorrow in his hart, wishing himselfe to be an anathema from Christ for his brethren.*

Neuer did any more vnderalue himselfe, & magnifie the mercyes and grace of Christ then he, who assured the world that *what euer he was, he was by Gods grace: who wrought in his hart both the will and performance: and that of himselfe, as of himselfe, he was not able to thinke one good thought; but that all his sufficiencie was from God.*

## THE VI. PARAGRAPH.

**A**ND yet he, Madame, he I say, who was so diuinly charitable; so incomparably humble; so great an admirer of Gods wisdome; so dauntingly sorrowfull cuen for brethren crymes. So excellent a magnifier of Gods mercyes, and vnderualuer of his owne abilities; was not con-

tent with all these heauenly endowmen-  
tes alone, nor thought himselfe in safe-  
tie therby, vnlesse he added his owne en-  
deuours to them by corporall and penall  
aydes. *I chastise my body, saith he, and bring  
it into seruitude, least perhapps when I haue  
preached to others, my selfe become reprobate.*

Ah, Madame, where cedars are not  
prooфе against the blast of Gods wroth,  
where should quiuering reedes shrude  
themselues? How should we Lambes  
tremble, & what penalties should not we  
vndertake, to helpe to secure our poore  
soules; while the guide of the flocke, the  
Doctor of the Gentiles; that sacred ves-  
sell of Election, as he was published by  
the mouth of Truth it selfe, must so la-  
bour, and punish himselfe, least preach-  
ing to others he himselfe might become  
reprobate?

He was not ignorant the while, that  
Christ dyed for him, since he assures vs *he  
dyed for all men*; and since he himselfe saith  
in particular: *he loued me, and deliuered him-  
selfe vp for me.*

He was not ignorant, that he had layd  
downe a treasure which was able to dis-  
charge a greater debt then we were able  
to contract.

He was not ignorant , that he had plen-  
tifully powred out pretious streames suf-  
ficient to washe and purifie , euен thou-  
sands of durtie worlds.

He knew well , and taught vs , that that  
Lambe of God who was slayne for vs , had  
with his sacred bloud wiped out the hand-  
writing of the Decree that n̄as made against  
vs , and fastned it to the Crosse . All this he  
knew , and yet he ceased not to worke  
with his hands , to watch , to preach , to  
pray , to chastise his body , and to bring it into  
seruitude : All this he knew , and yet he fea-  
res not to tell the Colossians , that he rejoy-  
ced to suffer for them , and to accomplish the  
thinges which want of the Passions of Christ in  
his flesh , for Christ s bodie which is the Churc̄h .  
Was there some want of Christ s Passions  
then ? Noe , Madame , none in the worth  
and value of the price of a plentifull re-  
demption , putt downe in his owne pre-  
cious bloud : none in point of sufficiencie ;  
none as though they were to borrow so-  
mething of our pouertie to accomplish  
them . Finally none on Christ s side , but  
on the parte of vs Christians , who ought  
to share in his sufferances , that we may  
haue a part in his glorie : who ought to ex-

presse his blessed life and Passion by our liues and passions, or compassions, as it becomes members to be conformed to their heade, not leauing him disloyally to treade the wine-presse alone, & leade, the while, delicate and licentious liues, deuoyde of all paine and sufferance. Noe, Madame, the Passion of Christ was not all to end vpon the Mount Caluarie, but was euен to last till the end of the world: for as he it is that is honored in his Sain-tes, when they are honored as they ought to be honored: and loued in his Saintes, when they are loued by vs, as they ought to be loued: as he also is fedd in the poore, and clothed in the naked, so doth he suf-fer in all those that suffer for iustice: and thence it is, that while Paule persecutes his members onely, he cryes out from heauen, that he is persecuted. *Saule Saule why dost thou persecute me?* To witt, Mada-me, the heade, Christ, and his mysticall body, the Church, make but one intire mysticall body, one whole Christ; and so the Passions of the heade, and the suffe-rances of the members, make but one complete bulke of Passions, all which are said to be Christs; and from him, and his

blessed Passion vpon the Crosse, all our humiliations, mortifications and sufferrances, haue all the vertue, value and force they haue to become meritorious, and satisfactorie for sinne. And albeit there is noe insufficiencie in the actions and Passions of Christ the head, yet his wisdome, will, and iustice requires and ordaines, that we his members should be fellowes of his Passions, as we hope to be sharers in his glorie; and that by such suffering with him, and according to his example, we should applie to our selues and others, the generall and soueraigne Medicine of Christ his merites and satisfactions: nor ought this to appeare strange to any Protestant, or be otherwise esteemed by them derogatorie or iniurious to his plentifull redemption vpon the Crosse, sith they, as well as we, hold it necessarie to applie that great price by the Sacrament of Baptisme, for example &c.

For this, Madame, ( I meane, to make this application of the merites of Christs actions and Passions to our soules: or expresse his blessed life, as farre forth as possibly we may be inabled by his grace,

by ours: and by the ioynt sufferances of the head and members, to make vp the plenitude of his passion) all the austteries, watchings, fastings, prayers, Sacraments and Sacrifices, which are vsed in the Church, are employed.

For this; the Priests and Monkes shauen heades: for this the Nuns vowes, solitude and silence: for this the Heremites wildernesle: for this, the poore fryers bare and dirtie feete: for this, all the peoples hungrie stomackes: all which, as we humbly acknowledge, were of noe worth or merite, did they not issue from, and were they not sanctified in, that sourse of all merite, so woulde they proue of noe effect neither to the atrayning of eternall felicitie, were they not referred, as all our blessed Sauiours sufferances were, & in vertue of the same, to his eternall fathers honour and glorie, as to their last end. who as he is the begining without beginning, so is he the end without end, or the endlesse felicitie of vs all, and of all thinges which he created of nothinge. And yet we (who out of the abundance of his free mercyes, are taken into the communication and participation of the

infinite merites of his actions and Passions) by imitation , may truly say , ( yet with all humilitie , and due acknowledgement , not glorying in our selues , but in our Lord , the Authour of all our good )  
*All is ours : but we are Christs ; and Christ Gods , that God may be all in all . Amen.*

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